Shepherds

DECEMBER 1953

BEHOLD, I bring you good tidings of great joy,

which shall be to all people,"

said the angel, as the glory of God

shone about the shepherds on Bethlehem's plains.

TIDINGS takes great pleasure in wishing you
a wonderful Christmas season
in the true spirit of the Christ.

It has been a pleasure to furnish you *Shepherds* that the "good tidings of great joy" might be spread to those who know not the Saviour.

Let us keep Christ in our Christmas season. To this end we present you, herewith, a poster worthy of being placed in the vestibule of your church. Additional copies may be secured at small cost.

Likewise we hand you, herewith, a copy of our Christmas tract. It is our December Tract-of-the-Month. We think that it is about the *best Christmas card* that either you or your church can give to all your friends and church members. It will fit in a regular 6¾" business envelope. A postage prepaid order card is enclosed.

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church
December, 1953
Vol. 8—No. 3

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TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 60,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

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Cover photo: Madonna and Child by J. Swoboda
Courtesy of Three Lions, New York

NEWS FLASHES

...FROM THE FIELD

North Arkansas Conference, led by Bishop Paul E. Martin and John Bayless, Chairman, Edwin B. Dodson, secretary, and Paul M. Bumpers, Conference Secretary of Evangelism, promoted a "UNITED REACHING REVIVAL," October 4-19.... Intensive phase began with World Communion Sunday, October 4, with the first visitation on Sunday afternoon.... Visitation in each local church continued through Wednesday night with INSTRUCTION at the supper table, VISITATION in the homes, and REPORT back to the pastor....

October 8, 7:30 P.M. each District held a PREACHING SERVICE at a central point.... October 11, RECEPTION of new members.... October 12-18, VISITATION of new members by representatives of CHURCH ORGANIZATIONS.... October 18, RECEPTION of those not received October 11...and October 19, REPORT to the District Superintendent....

Northern New York Conference, under the leadership of Bishop W. Earl Ledden, and Executive Committee, Paul A. Roy, chairman, William C. Wood, Executive Secretary, and Frank T. Bennetts, secretary-treasurer, is promoting a Spiritual Life Mission, October 4 - November 13, 1953.... Purpose is two-fold—to WIN new commitments to Christ and new members to His Church through contact—to DEVELOP Christian character through cultivation of the basic habits of the spiritual life—the PLAN—one week of VISITATION followed by one week of a PREACHING MISSION on each charge.... Each pastor conducts his own visitation program to reach each prospect for commitment and membership and every member with a challenge to practice the "holy habits" of the spiritual life....

Each pastor conducts a PREACHING MISSION in his own church with a GUEST MINISTER. . .each pastor will also be a guest minister for at least one week in another District.

Idaho Conference program of evangelism.... Starts off with Ministers' Spiritual Life RETREAT at Nampa, Idaho, October 19-20, led by Bishop Raymond Grant, District Superintendents C. G. Hannan and F. W. Werts, Conference Secretary of Evangelism, Harold N. Nye, and District Secretaries Wendell Coe and Ralph Fuller.... October 25-29, first SPIRITUAL LIFE PREACHING EXCHANGE with every church hearing five ministers discuss "The Holy

Habits".... November 1-5, each church conducts VISITATION EVANGELISM MISSION, the W.S.C.S. securing the prospects.... November 8-12, second SPIRITUAL LIFE EXCHANGE.... November 15-19, third SPIRITUAL LIFE PREACHING EXCHANGE.

Under leadership of Bishop Raymond Grant and Ac Wishmeyer, Conference Secretary of Evangelism, Pacific Northwest Conference set aside month of October for EVANGELISM...each local pastor and Commission on Membership and Evangelism chose the method of evangelism, tailored to the needs of each local situation.... Plans under way for every DISTRICT to carry out a YOUTH CHRISTIAN WITNESS MISSION in 1954.

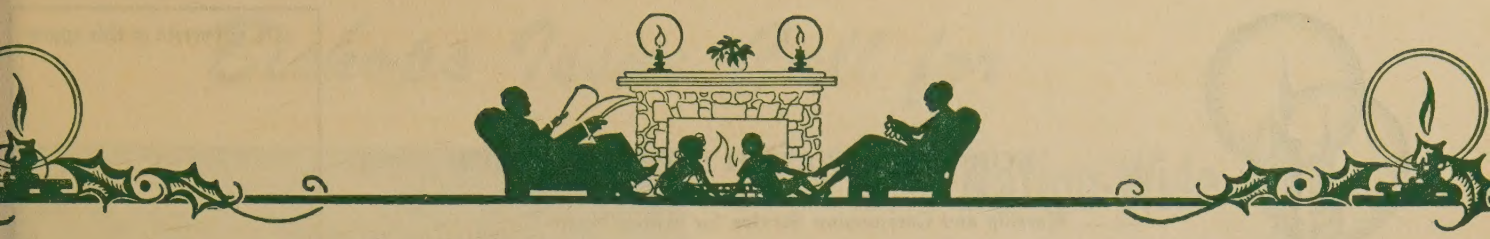
West Virginia Conference holds an EVANGELISTIC RETREAT at Jackson's Mill, November 4-6.... Leaders, Bishop Lloyd C. Wicke, Raymond L. Moore, Ross Culpepper, Conference Secretary of Evangelism.... UNITED EVANGELISTIC MISSION, Bluefield-Beckley Districts, October 16-24...Charleston-Huntington Districts, November 13-20.

Wisconsin Area under leadership of Bishop H. Clifford Northcott, with theme "FORWARD WITH CHRIST," to be FORTY-SEVENTH state to hold a METHODIST UNITED EVANGELISTIC MISSION...dates October and November, 1954.

Central New York Conference United Evangelistic Mission, under the leadership of Bishop W. Earl Ledden, Walter Pildesley, Chairman Conference Board, and Floyd Guiles, Secretary...in three phases, beginning October 18.... Each District acting as a unit and drawing GUEST PASTORS from the other two Districts.... Simultaneous programs of a different nature will be in progress in the Northern New York and Genesee Conferences.

Oklahoma STATE-WIDE Evangelistic Mission—Bishop W. Angie Smith leading and C. A. Ridge assisting.... Dates, October 25 - November 13.... GOAL, TEN THOUSAND additions.... Six Thousand by PROFESSION OF FAITH.... Four Thousand by LETTER.

Nebraska Area, under the leadership of Bishop H. Bascom Watts, James Chubb, Chairman of Conference Board of Evangelism, Sidney McCaig, Executive Secretary Interboard Council, promoting STATE-WIDE United Evangelistic Mission.... First Phase, October 4-9.... Second, October 18-23.... Third, November 1-6.... Emphasis on VISITATION EVANGELISM...pulpit evangelism optional.



Handy Order Blank for Tidings Evangelistic Literature

FOR YOUR CHRISTMAS EMPHASIS

The December Tract-of-the-Month Selection

_____ **Keeping Christmas,** by Henry van Dyke — $2.00 per 100 _____
Ideal for use as a Christmas card, this colorful tract carries a famous, heart-warming message by the beloved author of "The Other Wise Man." (Tract-of-the-Month Club subscribers do *not* order here. You will receive the tract automatically.)

Other Christmas Tracts

_____ **Christmas Is for Christ,** by Elizabeth S. Little — $2.00 per 100 _____
A helpful tract emphasizing the Christian observance of Christmas

_____ **Christ in Christmas,** a popular tract by G. Ernest Thomas — $2.00 per 100 _____

_____ **Needed: An Evangelistic Christmas,** by Bishop Hazen G. Werner — $2.00 per 100 _____
An 8-page leaflet stressing the need for a spiritually vital Christmas

Inspirational Christmas Booklet

_____ **The Nativity Story in Art,** by Howard W. Ellis — 15¢ each; 10 or more, 10¢ each _____
A beautiful 2-color, 20-page booklet that tells the Christmas story in picture, scripture reference, and interpretation. Place this in every home, or offer it for sale at church. (Order envelopes separately below.)

_____ **Plain Envelopes,** for mailing above booklet — 10 or more, 1¢ each _____

FOR YOUR BIBLE EMPHASIS

_____ **New Life in Christ,** by Charles M. Laymon. — 35¢ each; 12 or more, 25¢ each _____
A reverent study of the new birth as described in the Scriptures.

_____ **The Book to Live By,** by Aubrey G. Walton. — $2.00 per 100 _____
An excellent tract on the Bible and Bible reading.

FOR YOUR CHURCH ATTENDANCE CRUSADE

Church Attendance Crusade Packet

Contains the recommended and necessary quantities of all basic materials prepared for your church's use in the nation-wide Crusade. Order below according to the size of your church. The cost is only 3¢ per member. Each packet contains as many covenant cards as the number of members listed. Churches with more than 1,000 members, or churches wishing more than 1,000 covenant cards, should order either two packets to match the membership or the number of attendance covenant cards desired.

Packet	*Membership*	*Price*	*Packet*	*Membership*	*Price*
1	100	$ 3.00	6	600	$18.00
1½	150	4.50	6½	650	19.50
2	200	6.00	7	700	21.00
2½	250	7.50	7½	750	22.50
3	300	9.00	8	800	24.00
3½	350	10.50	8½	850	25.50
4	400	12.00	9	900	27.00
4½	450	13.50	9½	950	28.50
5	500	15.00	10	1,000	30.00
5½	550	16.50			

Please send me Packet No. _____ at $_____

In the Church Attendance Crusade Packet But Available Separately

_____ How to Organize and Conduct A Church Attendance Crusade — 10¢ each; 6 for 50¢ _____
The basic booklet for the Crusade. Tells how to set up and implement the Crusade. Contains tried and proved suggestions. *If you have ordered the packet, do not order booklet here unless you want extra copies.*
(For other Church Attendance Crusade Materials see the Descriptive Folder mailed with this issue of SHEPHERDS, or write *Tidings* for a copy of the folder.)

partment of Evangelistic Literature. A special order blank is enclosed in this copy of SHEPHERDS.

Purpose of the Crusade

1. To increase regular church attendance (See 1952 *Discipline,* ¶ 1914.)
2. To activate indifferent church members
   - To attend the worship services regularly
   - To enroll in the church school, WSCS, MYF, etc.
3. To exalt the place of church worship in Christian experience
4. To lift up the importance of preaching the gospel
5. To visit and invite non-church families to share in the services of the church, and to become members of the church school, WSCS, MYF, etc.
6. To recapture the power of Christian fellowship

The Plan

There are four major features in the suggested plan for the local church:

1. **Promotion**—We suggest that the church employ all available publicity media to promote the church
   - Newspapers—news stories, paid or sponsored advertising, "Give God a Chance Now!" mats, series of 12 "What Methodists Believe" mats
   - Radio-TV-panels, speakers, spot news, spot announcement platters, TV 16 mm. films on church attendance
   - Billboards
   - Movie trailer—"Give God a Chance Now!"
   - Posters, window cards and stickers, bumper strips, gummed stamps of slogan, door knob caller's cards
   - Church letters on special letterheads
   - Church bulletins and papers

   (All the above materials are available from TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee.)

A local church may secure the cooperation of all churches in a community crusade. Enlist community groups, civic clubs and organizations, to give active support. Use "minute speakers" before community and church groups. The central message may be driven home to the thinking of the church and community by varied and repeated impressions.

2. **Visitation**—Churches that have conducted attendance crusades declare that the personal visitation by teams of lay people is the most important single feature for the success of the crusade. There are three types of visits that should be made:
   - Visitation of church members during January to secure their pledges to attend
   - Visitation of non-church families during February to invite them to attend
   - Follow-up visits on absentee members during the crusade

   Complete instructions for organizing and conducting the visitation are given in the booklet, *How to Organize and Conduct a Church Attendance Crusade.* Instructions for visitors are given in a pamphlet, *Church Attendance Crusade Visitors Instructions.*

3. **Preaching**—Improved worship services and effective preaching of the gospel are basic to increased church attendance. Every service should be planned carefully and prayerfully.

   During the nation-wide Church Attendance Crusade we recommend a "Festival of Faith" for Sunday services, with a series of sermons on "What Methodists Believe." In this series emphasis can be given to Christian stewardship, tithing, and Christian education.

   We recommend Sunday evening services in every charge during the Church Attendance emphasis, with a series of Christ-centered sermons from January to Easter.

4. **Registration**—This is an important phase of the promotion of the Crusade. Sunday morning and evening church attendance should be registered on the following dates: January 3, February 7, March 7, 14, 21, 28, April 4, and 11. Some churches will want to register attendance every Sunday of the period. The registration provides an accurate record of church members present and reveals new prospects for church membership.

Local Church Organization

The organization of the Crusade in the local church is the responsibility of the *Commission on Membership and Evangelism.* Specific responsibility should be assigned to the *Committee on Church Attendance.* The Commission determines the policies, appoints the necessary committees, and gives general supervision. The booklet, *How to Organize and Conduct a Church Attendance Crusade,* gives complete details of organization.

- *Enlist Support of the Official Board*—The Commission should present the plan of the crusade to the Official Board and secure its approval and support. The Board should provide adequate funds for the purchase of necessary materials.
- *Order Materials*—certain materials are essential for the organization and promotion of the Crusade:
  - ——Copies of *How to Organize and Conduct a Church Attendance Crusade* for each member of the Committee and the Chairman of functional committees
  - ——Sufficient *Attendance Registration Cards* for registering attendance on the eight Sundays suggested
  - ——The large *Record of Attendance Chart*
  - ——Copies of *Church Attendance Crusade Visitors Instructions* for all visitors
  - ——"Give God a Chance Now" publicity materials (Responsibility for ordering these assigned to the *Publicity and Promotion Committee*)
  - ——Leaflets for mailing: "I Go to Church Sunday," "Why I Go to Church," "I Believe in the Church," "Church-Going a Pleasure."
  - ——Copies of the *Upper Room* to leave in homes visited

- Appoint Crusade Committees—Although the Commission on Membership and Evangelism has general supervision of the Crusade, certain committees should be given specific responsibilities. Complete details of suggested personnel and duties of these committees may be found in the booklet, *How to Organize and Conduct a Church Attendance Crusade.*

1. Publicity and Promotion Committee

- Secure and distribute "Give GOD a Chance NOW" publicity materials
- Prepare stories for local newspapers and radio
- Arrange for movie trailers in local theaters
- Send promotion letters to church members and constituency
- Enlist support of community groups
- Provide "minute speakers" for church and community groups
- Distribute leaflets on church attendance

2. Visitation Committee

- Plan and complete visitation on all church members to promote attendance
- Assign non-church families to friendly visitation teams. Invite them to the services
- Conduct a training session for all visitors
- Work with *Registration and Follow-up Committee* to call on absentee members during the Crusade

3. Registration and Follow-up Committee

- Arrange attendance registration
- Keep attendance records of members
- Prepare lists of absentee members, by geographical areas for the friendly visitors
- Secure and keep up to date the *Record of Attendance Chart*
- Make reports to the pastor

4. Fellowship Committee

- Cultivate the spirit of fellowship and friendliness in all services and organizations
- Appoint persons to greet guests and newcomers on Sunday
- Plan a series of fellowship dinners for members and friends of the church
- Arrange a "coffee hour" following Sunday morning or evening services
- Promote the "Fill a Pew Plan" for Sunday night

Suggested Time Table

November, 1953—Commission on Membership and Evangelism present plan to Official Board of its adoption

December, 1953—Order necessary organizational materials. Appoint recommended committees

January 3, 1954—Covenant Sunday—Present Church Loyalty covenant card. Initiate publicity program. Register attendance. Follow-up absentee members with "missed you" letter

January, 1954—Visitation on all church members to enlist their support and pledge of attendance

February, 1954—Friendly visits on all non-church families to invite them to services. Assign sponsors

February 7, 1954—Register attendance. Follow-up absentee members

March 7, 14, 21, 28, April 4, 11, 1954 — Register attendance each Sunday. Make follow-up visit on absentee member each week

April 18-Easter—Plan two or more morning worship services. Make this a glorious climax

Throughout the year—Continue to promote church loyalty and attendance. Try some of the "Features That Attract Attendance" listed in the booklet *How to Organize and Conduct a Church Attendance Crusade*

In the Church Attendance Packet But Available Separately!

HOW TO ORGANIZE AND CONDUCT A CHURCH ATTENDANCE CRUSADE

10c each; 6 for 50c

This basic booklet tells how to set up and conduct the Church Attendance Crusade in your church. Practical in its approach, it is very helpful in its tried and proved suggestions.

"Give God a Chance Now! Attend Church Every Sunday"

TIDINGS

1908 Grand Avenue Nashville 5, Tennessee

BASIC MATERIALS

For Your Church's Part
in the Nation-wide

Church Attendance Crusade

January to Easter, 1954

- Cooperate in the Nation-wide Church Attendance Crusade to
  - Strengthen the Spiritual Life of Your Members
    - Stimulate the Regular Habit of Church Attendance

Read carefully the explanatory articles in this issue of *Shepherds*

Then order TODAY ***The Church Attendance Packet***

containing the recommended and necessary quantities of all basic materials prepared for your church's use in the Crusade. Order according to the size of your church—cost is only 3¢ per member.

Packet	*Membership*	*Price*	*Packet*	*Membership*	*Price*	*Packet*	*Membership*	*Price*
No. 1	**100**	**$ 3.00**	**No. 4**	**400**	**$12.00**	**No. 7**	**700**	**$21.00**
No. 1½	**150**	**4.50**	**No. 4½**	**450**	**13.50**	**No. 7½**	**750**	**22.50**
No. 2	**200**	**6.00**	**No. 5**	**500**	**15.00**	**No. 8**	**800**	**24.00**
No. 2½	**250**	**7.50**	**No. 5½**	**550**	**16.50**	**No. 8½**	**850**	**25.50**
No. 3	**300**	**9.00**	**No. 6**	**600**	**18.00**	**No. 9**	**900**	**27.00**
No. 3½	**350**	**10.50**	**No. 6½**	**650**	**19.50**	**No. 9½**	**950**	**28.50**
						No. 10	**1,000**	**30.00**

Churches with more than 1,000 members, or churches wishing more than 1,000 covenant cards, should order two packets to match the membership, or order the number of attendance covenant cards desired. See the descriptive folder mailed with this issue of SHEPHERDS.—Another copy is available from TIDINGS upon request.

Don't delay! Plan your local church's Attendance Crusade NOW!

TIDINGS

1908 Grand Avenue ***Nashville 5, Tennessee***

CONFERENCE AND DISTRICT *in the*

Nation-wide Church Attendance Crusade

THE greatest impact from the nation-wide Church Attendance Crusade, January to Easter 1954, can be achieved when all the churches in a Conference or District carry out the program together. Publicity will be more effective. The basis of promotion will be broadened and strengthened.

In the South Central Jurisdiction the Crusade has been adopted as a special project. Publicity and promotion will be carried out through all the Conferences in the Jurisdiction. The church attendance emphasis will be integrated with the emphasis on stewardship and church school attendance. Several other Conferences and Districts are working out similar plans. Within schedule possibilities, the staff of the General Board of Evangelism is available to assist any District, Conference, or Area in developing a pattern for the Church Attendance Crusade.

The Conference Planning Committee

Where the Church Attendance Crusade is to be organized for an entire Annual Conference, there should be one meeting of the Conference Planning Committee. This committee should include the Bishop as general chairman, District Superintendents, Chairman and Conference Secretary of the Board of Evangelism, Chairman and Executive Secretary of the Board of Education, Conference Lay Leader, Presidents of the WSCS and MYF, and other representatives as the Bishop shall desire.

Purpose of the meeting of the Conference Planning Committee:

- To adopt the guiding policies of the Crusade,
- To integrate the Crusade into the total Conference program,
- To determine financial needs and plan,
- To unify the program of publicity,
- To discuss and assign District responsibilities

District Organization

The District is the major organizational unit in the Church Attendance Crusade. It is at the District level that promotion should be concentrated. The publicity program may be worked out on a District basis.

There should be a District Steering Committee composed of the District Superintendent as chairman, the District Secretary of Evangelism, the District Staff, the Presidents of the WSCS and MYF, Lay Leaders, and others whom the Superintendent wishes to include. This committee determines District policies and selects the three Crusade committees.

The three committees on the District are:

1. *Publicity.* This committee works out a plan of publicity for the District, appoints pastors in towns where newspapers and radio-TV stations are located to make contacts and channel publicity, prepares news stories, and assists churches in securing "Give God a Chance Now" publicity materials.
2. *Enlistment and Promotion.* This committee works with the Superintendent to secure cooperation of all churches in the Crusade, secures cooperation of WSCS, MYF, and Laymen's groups, and compiles reports to the churches as the Crusade progresses.
3. *Finance.* This committee channels budget information to the churches and sets up plan for securing financial needs. Expenses in the Crusade involve travel of committees, postage, mimeographing, and any publicity that may be done on the District level.

Reports

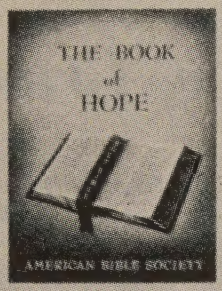
Important as a promotion feature of the Crusade are the regular reports on church attendance. Pastors send their reports to the District Superintendent on Monday mornings. These are compiled, mimeographed, and sent out to the churches. The Bishop also receives a copy of the reports. Items reported are: total Sunday morning attendance for the charge, total Sunday evening attendance for the charge, total number of members present at one service, total Sunday school attendance, and total evening MYF attendance.

Accurate attendance totals are secured through the registration of the congregation on Sunday. This also reveals the number of church members in attendance. On a circuit the church school superintendents telephone or send the reports to the pastor.

Conference and District leaders who desire assistance in organizing the Crusade during the nation-wide emphasis, January to Easter, should write to Eugene E. Golay, 1908 Grand Avenue, Nashville 5, Tennessee. A suggested pattern of organization and other materials will be sent free.

The Book of Hope

10th Annual
WORLDWIDE
Bible Reading



THANKSGIVING TO CHRISTMAS
1953

SIX GOOD REASONS WHY YOU SHOULD JOIN WORLDWIDE BIBLE READING

I

BECAUSE a vague intention to read the Bible drifts into nothingness until you really make a day by day beginning.

II

BECAUSE purposeful reading of these selections each day has been found highly effective by millions of people of all ages.

III

BECAUSE the more faithfully you read God's Word, the more you will learn to treasure it and the greater will be the influence of its transforming teaching on your life.

IV

BECAUSE reading the Bible daily and devoutly helps you develop a happy and useful life.

V

BECAUSE we would lose our way without the ultimate hope and eternal truths contained in the written Word of God.

VI

BECAUSE the Holy Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus."

Additional copies of this bookmark are available free from the

AMERICAN BIBLE SOCIETY, DEPT. U
450 Park Avenue, New York 22, N.Y.

by James V. Claypool
Secretary
Promotion of Bible Use
American Bible Society

One of the five Methodists released from Korea just before the armistice was signed has sent a stirring letter to his friends after a forced absence of nearly three years when no one heard from him or about him.

He wrote that he was the only one of the captured party who had his New Testament along. This lone copy was read daily and repeatedly by the handful of prisoners as their constant ray of hope and feeder of faith.

He further referred to the sad plight of the Christians of North Korea whose leadership has been largely martyred, whose church buildings have been destroyed, and whose congregations have been decimated or driven underground. But, said he, they have copies of the Holy Scriptures which they read devotedly. These will hold them fast to Christ even though the right to assemble in worship is denied.

Thus, again, we find the souls and spirits of men sustained in time of persecution and darkness by the written word of God when it, alone, is all that is left them.

With the coming of the truce the way is now open for the scriptures to go to these people who are hungry to receive copies again. For three years it has been impossible even for colporteurs to reach mountain and village areas.

Last fall, the first 160,000 of the 506,000 copies of the illustrated Gospel of Luke in Korean was sent by the American Bible Society. Secretary J. C. F. Robertson wrote: "It would be quite truthful to say that there is not a bookshop of any size in Pusan that does not display our

"The Book of Hope"

The Scripture selections for Worldwide Bible Reading follow.

NOVEMBER

26 Thanksgiving	Psalms 103
27	Psalms 23
28	Psalms 43
29 Sunday	Psalms 130
30	Psalms 147

DECEMBER

1	Jeremiah 17:1-15
2	Luke 5:27-39
3	Luke 6:1-26
4	Luke 6:27-49
5	Acts 2
6 Sunday	Acts 26
7	Romans 5
8	Romans 8
9	Romans 12
10	Romans 15:1-13
11	I Corinthians 13
12	I Corinthians 15:1-22
13 Universal Bible Sunday	Psalms 119:41-56
14	Psalms 119:105-120
15	Galatians 5
16	Ephesians 4
17	I Thessalonians 5
18	Hebrews 11:1-16
19	I John 3
20 Sunday	Isaiah 40
21	John 1:1-18
22	Isaiah 9:1-7
23	Isaiah 53
24	Matthew 1:18-25
25 Christmas	Matthew 2:1-12

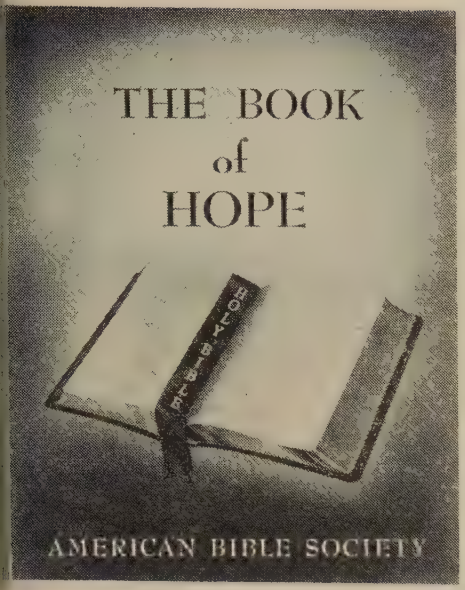
For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26	Matthew 2:13-23
27 Sunday	Luke 4:1-21
28	Isaiah 55
29	Proverbs 10
30	Proverbs 13
31	Psalms 90

Won't you make Bible reading a daily practice? Ask your minister for guides, write your church headquarters for lists or request our "Daily Bible Readings—1954" (U-139) from the

AMERICAN BIBLE SOCIETY, DEPT. U
450 Park Avenue, New York 22, N.Y.

COPC 14,000,000 U-133



Above is a miniature reproduction of the poster used this year by the American Bible Society to promote Bible reading throughout the world.

Scriptures, especially illustrated St. Luke. In addition to this, hawkers carry them around everywhere."

Dr. Eugene A. Nida, secretary for Translations of the American Bible Society, has just returned from a 15 months' round-the-world trip, visiting 30 countries on 5 continents. He spends nine or ten months out of every year visiting missionary translators. He says: "Never before has there been such a demand for this message of life. Not only is there a demand for more Bibles, but for more easily understood ones. There are more revisions of the Bible going on now than at any other time in the history of Christendom."

We need not fear that the work of missionaries in China these many years has been in vain. According to Dr. Ralph Mortensen, recently returned after being a prisoner in Shanghai, there are more Bible-centered "cells" for study and worship going on in China today than ever before. And the quantity of Bibles that are still stocked and ready for distribution will supply their modest needs for three years.

In Brazil, where there are more Protestants than in France, Belgium, Italy and Spain and Portugal combined, and where the proportionate growth is far surpassing that of any other nation in the world, it is not surprising that the circulation of 1,628,058 copies was over a million more than the year before.

Through the years Methodists have held a place of leadership in support of Bible distribution. People listen when it is said, "The Methodists are behind this."

In Greece, 100,000 more New Testaments have been requested by the government.

In Liberia a great literacy program is in progress. The cost of new printing of Bibles and Testaments is put at $35,000.

An effective Bible distribution program can be carried on in neglected Haiti if $40,000 is secured to establish a Bible agency there.

In Eastern Europe emergency grants are needed immediately in Bulgaria, Hungary, Roumania, Yugoslovia, Czechoslovakia, Poland, Latvia, Estonia, and Lithuania.

Smugglers aren't doing much smuggling when they talk about it. But, of nearly a million scripture volumes in Russian distributed in Europe by the American Bible Society since 1946, only 200,000 were shipped directly into Russia by official permission. Information as to Russian circulation cannot be published for fear it will jeopardize the work which is urgently in need of expansion.

From behind the bamboo curtain has come a call for a quantity of Chinese scriptures. They were shipped from Hong King and apparently got there. More than 200,000 Chinese scriptures were provided last year, and many of these went into China.

Critical Situations

There is a strong demand to print at once 500,000 copies of the Sermon on the Mount in the eight major languages of India.

Refugees who are coming into Germany from the East Zone are requesting Bibles and Testaments.

For five years the American Bible Society has run behind in its budget for grants to personnel in the armed services. There is also an increase in requests for veterans' hospitals.

Help is still needed if the Japan Bible Society is to maintain its program of more than 200 colporteurs calling in all parts of Japan.

Universal Bible Sunday, sponsored annually by the American Bible Society, will be observed on December 13, 1953. Based on the theme, "The Book of Hope," sample material has been mailed to over 168,000 ministers of all denominations, together with an order card for their convenience in ordering material which is furnished free to churches.

The program, which began when a lonely marine on Guadalcanal requested his mother to read from her Bible identical verses on the same day that he read them, has broadened its scope each year since. Approximately 210,000,000 separate items have been shipped in a total of 364,000 orders during the past decade. The Bible-reading bookmark, listing verses to read from Thanksgiving to Christmas, have had a wide distribution, with more than 14,000,000 in English being ordered this year alone.

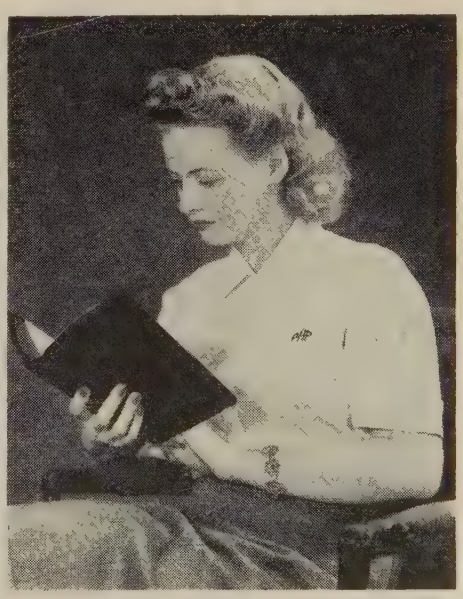
Great interest is being given the sermon written by Dr. Billy Graham and entitled "His Unchanging Word in a Changing World." This appears in the ministers' manual. A copy of this is included in the sample packet, as is a poster, which makes a welcome addition to any church bulletin board.

Sunday school young people, becoming acquainted with their Bibles, will welcome a World-wide Bible Reading Bookmark. Commercial firms all over the country have asked for copies to give to their employees. One bank asked for enough copies to include one in each payroll envelope the week before Thanksgiving. This bookmark has also been printed in Spanish and supplies forwarded to communities where there is great need. The poster has been sent to more than 30 foreign countries where the local Bible Society secretary has imprinted its message in the language of the people.

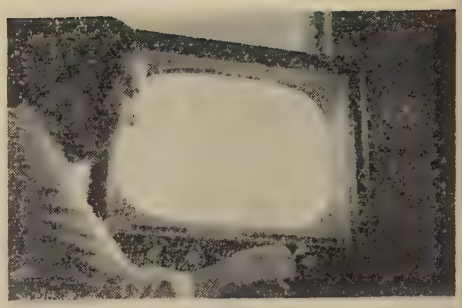
This is truly a world-wide program. Local pastors are urged to use in their churches the bulletins or inserts which contain the responsive reading for Universal Bible Sunday and to distribute the bookmarks to their congregations. Address any further inquiries to:

American Bible Society, Dept. U
450 Park Avenue,
New York 22, New York

The Holy Habit of Bible Reading



In Norfolk, Virginia, Fred Pfisterer (right), guest leader from Beaver Dam, Kentucky, leads prayer group.



In Iowa, youth tell their story by television as Director Wilbur Wilcox tunes in for group.

YOUTH

All across the nation this fall youth were carrying the ball in the World Mission of Evangelism and the Youth Emphasis. Youth Evangelism was the focus in the Youth Emphasis for the Fall of 1953, and young people were demonstrating their concern and their ability to win youth and adults to Christ.

Across the nation, Conference and regional Christian Witness Missions during the summer had given youth training and experience in effective methods of witnessing.

Summer Christian Witness Missions or Workshops are volunteer projects for older youth combining work, worship, and witness. Youth live together in Christian fellowship with leaders and other youth.

Mornings are spent in worship, prayer clinics, informal lectures, and discussion groups in the motive and method of evangelism.

L. O. Smith (left), Central Kansas Conference Secretary of Evangelism, indicates the section of Wichita where youth established new churches in 1952.

Dallas Browning, Evansville District Superintendent (left), and Carl McGee, CWM Director, study survey reports.

In Florida, and elsewhere, daily radio broadcasts are made.

WITNESS

Afternoons and evenings, as well as week-ends, are spent in work and wit ness in communities where the youth concentrate in youth-to-youth evangelism and charter membership in new churches.

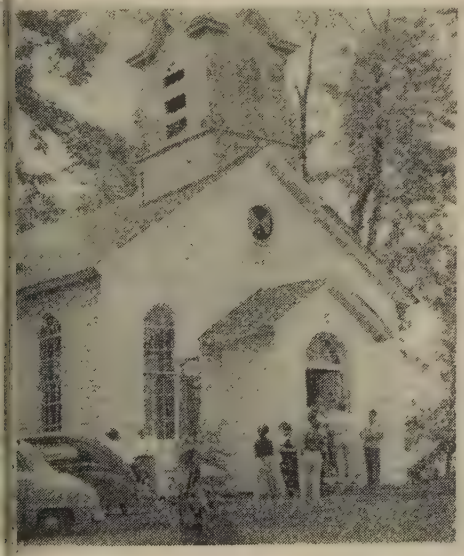
Youth work under adult supervision in making surveys, visiting selected families, calling on prospective MYF members, and helping to build a more effective youth group.

As a follow-through all across the Church, young people were participating in Spiritual Life Missions, United Evangelistic Missions, and their own Christian Witness Missions in the local church, in the District, and in the subdistrict.

This work is being coordinated by the Department of Co-operative Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee. Howard W. Ellis is director of the department.

Dr. Harry Denman, Executive Secretary of the Board of Evangelism, tells the young people: "If you think you know how—if you feel sure that you can do it, you'd better not start out. If you're uncertain or a little scared, you'll depend on God for help."

Bloomfield, Iowa, church is given a new lease on life in suburban Des Moines by Christian Witness Survey.



Youth are sharing the Christ they know with others through street meetings. This scene is from the Florida Christian Mission on Court House Square, Tampa.

The Commission on Membership and Evangelism

"Project for the Month"

of December Is

BRINGING CHRIST INTO CHRISTMAS

EVERY local church should climax its participation in the World Mission of Evangelism by reaching into homes to present to Christ a Christmas class of new members won on profession of faith. What an inspiring thing it is to offer the Master the lives of men, women, and children whose Christian commitments have been won at home through systematic visitation! How thrilling it is to know that Christmas in your church means new life for individuals who have heard and answered at home the Lord's call! This means new power for the congregation because it has borne fruitful witness to His spirit!

With the World Mission goal set at 250,000 persons to be won on profession of faith, the Commission on Membership and Evangelism has a great responsibility to make effective a pre-Christmas visitation program under the direction of the committee on Visitation Evangelism.

While this committee is seeking out the unchurched and presenting them with the claims of Christ in their homes, let the other Commission members, *through their respective committees*, emphasize the following specific ways of deepening the spiritual life of every home in the church.

Family Altars

- Remember that Advent is an ideal time to sponsor a Family Altar Sunday
  - Ask the pastor to preach a sermon on the value of family altars
  - Demonstrate a family altar
    - √ Let the pastor, or Commission, select persons who practice daily devotions and request them to demonstrate the family altar at a regular church service
    - √ Include children in the demonstration and encourage them to active participation
    - √ Use *The Upper Room* devotion for the particular day on which the demonstration is given
- Emphasize that the Family Altar is a vital and continuing experience
  - Do not allow the demonstration to be "just another church service"
  - Make the Family Altar an essential part of the Christian experience by using the Family Altar Commitment cards (75¢ per 100 from The Upper Room)
- Request the pastor to recognize those homes which have or, as a result of this project, establish Family Altars by awarding them Family Altar Certificates available from The Upper Room, 5¢ each in lots of 10 or more

Universal Bible Sunday

- Encourage the people in systematic Bible reading:
  - Have one or two brief testimonies at the morning worship on "What the Bible Means to Me"
  - Exhibit oldest Bible in community, along with Hebrew Old Testament and Greek New Testament, if available
  - Give each member a copy of the Tidings leaflet, "The Book to Live By" ($2.00 per 100)
- Enlist the people in a Bible-reading league at this service by getting them to pledge their regular use of the Holy Book
  (Members of this league will read the same scripture portions in their homes each day—an interesting variation is to do this at the same hour each day.)

A Christian Christmas

- Encourage all church groups to keep their programs Christ-centered
  (Stress the use of the Family Worship Service for Christmas in the November-December issue of *The Upper Room*)
- Let the Commission study the community needs and opportunities for Christmas
  - Use the radio to "Keep Christ in Christmas"
    (Write to The Upper Room for information about available transcriptions)
  - Place in the local paper "ads" and articles emphasizing a Christian Christmas
  - Post placards displaying the slogan "Keep Christ in Christmas"
  - Encourage church members and constituency to use Christmas cards containing spiritual messages
- Help the pastor plan and conduct a Children's Christmas Crusade
  - Secure the names and addresses of a good number of children who are prospective or preparatory members and present the list to the pastor
  - Cooperate with the pastor in providing transportation, where necessary, for these children to attend training classes in church membership
    (These classes are most successful when begun early. From Thanksgiving until Christmas is an ideal period for this instruction)
  - Let the Children's Christmas Crusade lead into a larger Christmas Crusade which might include other members of the families and other persons who should be won and received around Christmastime
- On December 27 have a brief service of dedication of the January-February issue of THE UPPER ROOM—to be made available on that Sunday. Even a brief prayer by the pastor can be very significant to those who feel the power of fellowship with the tremendous number of people of all races, and nations, classes and conditions, all around the world, who read THE UPPER ROOM

Watch Night

- Plan a prayer vigil during the day and early evening leading up to a dedication service at 11:00 o'clock
  - Prayers should be individual and personal, but they should also include the names of all persons on our responsibility lists
  - Enlist the shut-ins in this prayer vigil
- Use the telephone to invite persons to the Watch Night Service
  (One individual call 10—include shut-ins on the telephone committee)

AVAILABLE FOR DECEMBER'S

Project for the Month

New Helps

PRAYERS OF THE EARLY CHURCH

Edited by J. Manning Potts

Collection of Prayers from the early centuries of the Christian Church. Individuals will find in these prayers a link across the centuries in the Christian Faith. Handsomely bound in flexible imitation leather. Pocket size 50 cents each.

HOME-GROWN RELIGION

F. Gerald Ensley

"Home," writes Bishop Ensley, "is one experience most of us never get over." This booklet points out how every mother and father can muster the resources at hand to nurture their children in the faith. Sample copy, 15 cents. 10 copies, $1.00. 100 or more, 7 cents each.

THE VERY THOUGHT OF THEE

Selections from the Writings of Bernard of Clairvaux Jeremy Taylor, Evelyn Underhill

Devotional material to nurture spiritual growth with selections from the writings of three who represent the search for deeper faith in the 11th century, in the 17th century, and in modern times.
35 cents each. 3 for $1.00.

MORE POWER TO YOU

John A. Redhead

This famous radio preacher writes helpfully on a theme of universal interest—How to make use of God's power in daily life.
Sample copy, 15 cents. 10 copies, $1.00. 100 or more, 7 cents each.

THE POCKET BOOK OF HOPE

Bishop Ralph S. Cushman

Readers of the three "pocket books" by Bishop Cushman will welcome this newest in the series. *The Pocket Book of Hope* contains scripture, quotations, verses, and prayers, as well as more than a score of newer poems by Bishop Cushman. Vest-Pocket size. Handsomely bound in green imitation leather with gold stamping. Makes a delightful gift. 50 cents each.

Basic Material

PRAYER TIME

Compiled by Edward D. Stamples

Effectively meeting the need for daily devotional material, especially planned for the use of families with young children, this book has found a large and growing audience. Writers are experienced workers with children from various denominations. More than 200 suggested devotions under twelve general headings. 50 cents per copy.

CHILDREN'S PRAYERS

Lucy Gray Kendall

Poet and artist have here combined their talents to produce a reverent and charming book of prayer and praise which will sing its way into the child heart. It overflows with the joy and wonder of God's world. Designed for use by parent and child together.
50 cents per copy.

THE FAMILY AT WORSHIP

A four-page folder that is extremely helpful in establishing family worship. Planned to slip into a copy of THE UPPER ROOM.
Package of twenty, 25 cents. Five packages, $1.00.

Family Altar Sunday Material

FAMILY ALTAR SUNDAY BULLETINS

Attractive blue and gold bulletins for Family Altar Sunday. Paper suitable for mimeographing or printing.
Shipped flat to fold. $1.00 per hundred.

FAMILY ALTAR COMMITMENT CARDS

Two-color cards made in duplicate so that one copy will be retained and other can be torn off and given to pastor. Commits family (or individual) to daily Bible reading, prayer and meditation for sixty days as a testing period. 75 cents per hundred.

FAMILY ALTAR CERTIFICATE

Handsome two-color certificate, 8 by 10 inches in size, suitable for framing. Printed on extra-heavy weight wedding vellume. Certificate to be signed by each member of the family (place for six signatures) with attest by pastor. Commits family to regular church attendance, grace at meals, and daily devotions. 5 cents each in lots of 10 or more.

THE UPPER ROOM

1908 Grand Ave. Nashville 5, Tenn.

We Have Seen the Christ Come

by Victor Rankin
Missionary
Camaguey, Cuba

THE MESSAGE of Christmas that seems constantly to reassert itself to us is this: "We have seen the Christ come!"

Advent is true! Christmas is real! Let us rejoice!

We have seen Christ come in the life of Antonio—Antonio, who broke his plaster images of St. Lazarus and Santa Barbara and ended up by sculpturing and molding a beautiful plaque of Leonardo da Vinci's Last Supper as well as a life-like statue of John Wesley; Antonio, who has turned energy, wasted in drunkenness, to numerous skillful tasks for the Church: the casting of the chandeliers at San Pablo, the wiring of both San Marcos and San Pablo, the construction of the garage for the parsonage, and the planning and directing of the La Gloria parsonage; Antonio, who turned words of cursing into words of teaching and testimony as he opened and takes care of the Garrido mission and uses every opportunity as inspector for the electric company to tell others of the wonderful news that Christ has come into his life.

Christ Came to Orestes

We have seen Christ come in the life of Orestes. Orestes, a youth of 18, was driven from his own home by his spiritist father in the town of Fomento when he made known his determination to become a member of The Methodist Church. He found refuge in the home of his pastor, Manuel B. Salabarria. Then he came to join all of us at the La Gloria Work Camp and helped us to finish the parsonage there. He is all alone now; but the light in his eyes shows that he is not alone—Christ has come to him.

We have seen Christ come in the life of Raimundo and Estelia. With their little boy they came all the way from Venezuela to prepare for the ministry in Cuba because Christ came to them anew. They came back home to Camaguey after Raimundo had wandered over the world, part of the time as an entertainer and the rest of the time under the direction of the United States Army—he is a veteran of both the Pacific and European fronts. Last April, having sold out his business, he came to Camaguey. Now he is awaiting his opportunity to enter the Seminary in Matanzas. This year Raimundo and Estelia have taken teaching positions in the newly organized Methodist school in our rural work in La Gloria. As rural school teachers they are both preparing by experience for the ministry which they are determined to enter.

We have seen Christ come to a group of eight young people won through our Caravan program. These young people never knew the gospel before. Now they meet Sunday afternoons in the Camaguey parsonage and are deeply interested in going with Vic on visits to shut-in families. Several of their group go out to the Garrido mission with Orlando Olivera to make visits on the neighbors there. As they carry little Testaments and tracts, they are learning to lead in prayer, to invite people to read the good news, and to attend the services.

We have seen Christ come through Noemi, who, for 30 years, has been teaching children in La Vigia. Because of her patient persistence, we have come to know the meaning of the words of the Master, "The fields are already white for the harvest. . . ." She has sown seed which is ready to be reaped in a host of friends from whom we can draw children and youth to our San Marcos Church. Christ has come to children because of her.

A Source of Hope

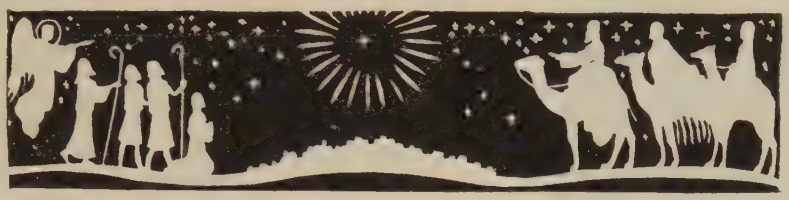
It is because we have seen Christ come that we believe in this mission. We don't know any source of hope for these friendly and talented people apart from those churches which will share the gospel with them. We know that we must lead our churches, not only into a sense of churchmanship (a very important task in itself), but on to an effective social service program in this needy city.

In this time of poinsettias and joyous greetings, it is our prayer that the Christ may come anew into your homes and hearts to give each of you a separate and important mission in His world.

This is God's Chistmas gift to us all.

Christian Christmas

by Alan Walker
Sydney, Australia



CHRISTMAS has become the most universally celebrated festival of the year. Everyone falls under its charm and its power. Yet for how many of us is it now a religious, a Christian occasion? It is seemingly possible to live through all these days without coming near to Bethlehem, with scarcely a thought for Jesus of Nazareth who began it all.

In our modern society Christmas is in the process of being paganized. In this is taking place one of the strange reversions of history, for Christmas began in the very opposite way. Twenty centuries ago Christianity gradually took hold of pagan occasions and set about Christianizing them.

The time has come for a fight to be put up to retain the Christian content of Christmas. The central fact of Christmas is God, not man; worship, not parties; giving, not receiving; new power, not exhaustion.

The Heart of Christmas

At the heart of Christmas is the spirit of giving and of sacrifice. The very essence of the message which comes from Bethlehem is: "God so loved the world, that He gave. . . ." Christmas is one in which streams of mercy and generosity well up within the hearts of men and women everywhere.

Then let us never forget that behind all the gentle loveliness of this season, behind the beauty of the Bethlehem stories and the carols we sing is the tremendous fact of the Incarnation. Heaven has broken into history. God has crossed the thin line which separates man from his Maker. Christ has set out on His long journey of seeking lost men and women "until He finds them."

God Understands

You may well ask, of course, what difference does all this make? It may be true, but how does it affect our lives here and now? I think it makes a tremendous difference and should affect a man every time he thinks of God or says his prayers. It means that as we worship and pray we come near to a human God, if I may put it that way. He knows our life, as it were, from the inside. Because He came to Bethlehem, He has experienced it all. He understands the housing shortage because there was no room for Him in the inn. He knows what it feels like to be poor and despised and lonely and despairing. He has faced human pain and sorrow and gone the way of all flesh to death. All this follows from the Christian belief that God came down at Christmas and dwelt among us. It will be at the moment during this Christmas time when God is allowed to enter our lives that we will have found a Christian Christmas.

Anybody can celebrate Christmas. Let us seek instead that far richer and fuller gift—a Christian Christmas.

For a Christian New Year

Worship and Communion Service for Watch Night

A complete service of worship for Methodist churches in keeping with the quadrennial emphasis. Plan to use this excellent worship service to usher in a consecrated New Year.

8 pages, 5½"x8½"

$2.00 per 100

A Tidings reprint of a stimulating *Reader's Digest* article. Uniquely and effectively points up the nature of Christian responsibility.

Special price: $1.50 per 100

TIDINGS

—Courtesy Parthenon Press

The Gre

Everywhere, Every

Christmastide

The blasts of winter are fierce and cold,
The snow lies deep over hill and wold,
But a star shines bright through the deepening gloom—
Room for the Christ-child, room!

Where man's distrust and his greed for gain
Have frozen the floods of tender rain,
Till never a flower of hope can bloom—
Room for the Christ-child, room!

In homes that deepest griefs have borne,
'Mid silent forms of those that mourn,
In the shadows that gather around the tomb—
Room for the Christ-child, room!

Where nations are warring, life for life,
And a cry rings out from the fearful strife
As a dying people sinks to its doom—
Room for the Christ-child, room!

Room for the shepherds of Bethlehem,
Room for the angels who sang to them,
Room for the Light, in the wintry gloom—
Room for the Christ-child, room!

—Selected

—Courtesy Parthenon

The Christmas Song

Long years ago o'er Bethlehem's hills
Was seen a wondrous thing;
As shepherds watched their sleeping flocks
They heard the angels sing.

The anthem rolled among the clouds
When earth was hushed and still;
Its notes proclaimed sweet peace on earth,
To all mankind, good will.

That song is sung by rich and poor
Where'er the Christ is known.
'Tis sung in word and sung in deeds
Which bind all hearts in one.

Angels are still the choristers,
But we the shepherds are
To bear the message which they bring
To those both near and far.

—Leigh R. Brewer

est Gift

re . . .

hristmas Tonight!

A Christmas Prayer

Give me not splendor, gold nor fame
In blessed Christmas time;
Give me God's glory; and proclaim
His peace in every clime!
Give me this day
In which I may
Receive as guest the King, I pray!
Give me not splendor, gold, nor fame;
Give peace, in Jesus' name!

To rich and poor, to high and low,
Come holy Christmas peace;
Come joyously, with heavenly glow
Earth's frozen heart to ease!
O, Holy Guest,
Of all the best,
My Lord, my king, my hope, my rest!
To rich and poor, to high and low,
Come with Thy heavenly glow!

—Zacharias Topelius
Translation by
E. Gustav Johnson

—Courtesy The Upper Room

—Courtesy National Gallery of Art

The Christmas Cradle

The Christmas Cradle stands so high
That journeying Kings from far
Offer their incense and their gold—
Their path a shining Star.

The Christmas Cradle bends so low
That trembling shepherds stand
To look into the face of God
Asleep in Mary's hand.

The Christmas Cradle swings so far
That restless oceans flow
Between us and the lowly cave
Where friendly oxen low.

The Christmas Cradle comes so near
That children's eyes can see
The love-light of the Christ Child's smile
In homes of you and me.

—Benjamin F. Schwartz

The Pastor's Evangelistic Opportunities at Christmas

by Norman A. Maunz
Pastor, Metairie Evangelical and Reformed Church
New Orleans, Louisiana

Egeneto. In Luke 2:1 and 2:6 the author uses this word to introduce two facts which bear vitally upon Christmas.

> "And it came to pass (*egeneto*) in those days, that there went out a decree from Caesar Augustus." . . . (Luke 2:1)
>
> "And it came to pass (*egeneto*) that while they were there—she brought forth her first born son." . . . (Luke 2:6)

In the first instance a political king spoke through a written word. In the second instance the Eternal King spoke through the "Living Word." The word of Augustus had to do, apparently, with the counting of the people and taxing of them. The Word of God had to do, factually, with the revealing to the people and the saving of them. The decree of the ruler of the Roman Empire emphasized the idea that his world was to be thought of in terms of numbers and material things. The Unveiling by the Ruler of the Universe was to declare the truth that life was to be measured in terms of spirit, grace, and truth.

Relevant

How relevant is the gospel? *Egeneto.* Each year it is *egeneto.* It comes to pass each year at the Christmas time. Two words go forth. The one word: that of the world, that Christmas is the time of numbers and things. This is the material emphasis of the holidays. The other word: that of the Father, that Christmas is the time of the Revealing of His nature. This is the spiritual emphasis of the Holy Day. The one says, quantity; the other says, quality. The one cries, material; the other breathes, spirit.

The fortunate use of our evangelistic opportunities at the Christmas time will depend upon several factors. By our personal living, our Advent preaching and our local church program, we, too, will emphasize either the material aspect of the holidays or the spiritual quality of the Holy Day.

Evangelism has been described as "one person bringing one person to that One Person" who is truth and life. This definition is enlarged by Georgia Harkness in an article titled, "Theology and the Layman," when she writes: "Evangelism, when it goes beyond the record of accession to church membership, means a new center of loyalty in Christ, new standards of living, new sources of power." And being more specific about evangelism at Christmas Professor David D. Eitzen headed an article in an issue of *Pastoral Psychology,* "Christmas Without the Challenge of Jesus' Vision Is a Shallow Experience."

The opportunity of "making it come to pass" that the Word shall be made flesh is present each year at Christmas time It is, to be sure, by the grace and blessing of God when this experience does come to pass; but let no minister of the gospel use that truth as an excuse to become lackadaisical. Let him make full use of every opportunity which will help to lead people to a spiritual experience of Christ's birthday.

Starting with the Preacher

One must have to give. The preacher must start with himself. It is to be taken for granted that the preacher has made a personal commitment to Christ. He must be a personal witness to the gospel he declares. Convinced that the birth of our Lord represents a given way of life, he himself will give evidence of the spirit of that life. Unperturbed by the "madness of the hour" he will bear a serenity of mind which will remind his people that his eyes are on the realities. The safeguarding of his soul can come only as he steeps himself in the gospel stories of the birth of Christ. Through meditation upon the Word made flesh will he be able to guide his congregation and people through the tricky waters of commercialism and activism which, at Christmas, reach a high water mark in the world and in the church respectively. To present the challenge of Jesus at Advent and Christmas we must needs meet Him ourselves.

Several Roads Open

In helping to bring about the experience of Christ's birthday as a time when God speaks forth His Word, several roads are open to us as aids. One road is the preaching and worship services of the church through which the message of God's revelation is declared. Another road is the technique of evangelism in getting people to come to hear the declaration.

The Advent season offers excellent opportunity throungh the use of scripture, hymns, and prayers. Their proper use and skillful reading will do much to attune the minds of the worshipers to the message of the season. Not too much can be said about the proper reading of the scriptures. It is important that before the preacher reads the lesson to his people he will himself have read the lesson exceedingly carefully and will have marked or underlined that word or phrase which is bearing the load of the mean-

ing of the lesson. All the Christmas lessons have an idea center and an emotional content. The scripture must be read with such richness of meaning that fulness of understanding will result in the mind and heart of the hearer. When the idea and the emotion unite in the listener you have the experience for which you are working.

Furthermore, in our preaching the exploration of a theme will keep the minds of our people tied to a central concept: Such themes might be: "The Seeking God"; "The Word—The Flesh"; "The Agape of God"; "The Christmas Songs" (Magnificat, Nunc Dimittis, Gloria in Excelsis, Benedictus); "The Dramatis Personae" (God, The Holy Family, Herod, the Shepherds); "The Titles" (Immanuel, Messiah, Jesus Savior).

Several worship services present themselves as opportunities for emphasizing Christmas as a spiritual experience. Our local Christmas Communion service is one of the most deeply moving worship services of the whole church year. Beginning at 11:00 o'clock on Christmas Eve it is just midnight when the congregation of worshipers commune together. Our entire service is conducted by candlelight; the service is liturgical, there being no sermon.

Another service would be a hymn service. This sounds less inspiring than it should. The Hymn Festival is not the haphazard listing of the Christmas hymns of the Hymnal for a service but is a thoughtful and careful preparation of hymns and organ music relating to the birth of Christ. The fourth annual hymn festival in Toledo, Ohio, 1940, was devoted to the theme, "Hope and Expectation in the Hymns of Advent." If you are interested in this kind of service for your church, write to "The Hymn Society of America," 297 Fourth Ave., New York, and for 35¢ they will send you Paper XVI, "The Hymn Festival Movement in America," by Reginald L. McAll, Mus. D.

Introducing People to Christ

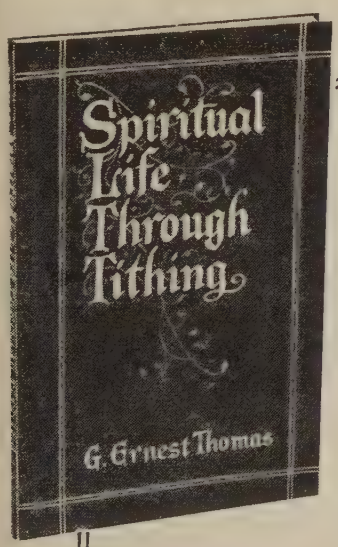
The crux of evangelism is, I suppose, that of getting the people and the message together. Various methods of evangelism can and should be used. I am thinking of the newspaper medium. Advertise! I am thinking of the mail. Use postcards and letters! I am thinking of the telephone. Get a telephone committee working! But the best method of all is the personal contact by going into the homes of the people.

Each church has members who have lost interest or who have become preoccupied with other things. The Advent season will offer you, through the Under-Shepherd system or through Home Visitation, opportunity to try to reactivate these cold or lukewarm members. Christmas has an emotional appeal to non-members and the unchurched. What a golden opportunity to have our members go out to present the call of the Christmas season to the emotionally ready. Prospects present themselves also among the parents of the children enrolled in our Bible School, a non-member parent of some child you baptized or some member of a bereaved family for whom you conducted a funeral service. Your Youth Fellowship, Women's Guild and Churchmen's Brotherhood can be organized into a *Bell Ringing Brigade* to bring invitations to the home in your community. Ring that bell!

We have all become familiar with the letters D. P. Sin, fear, selfishness, envy, hate, and bitterness have made many of us Displaced Persons and by the message of God's love and unveiling to replace them in their proper place: fellowship with God through Christ.

Evangelism reaches its goal when we can say with Luke: *egeneto.*

—Used by permission of *The Advance Advocate.*



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by G. Ernest Thomas

35c each; 12 or more, 25c each

An ideal book for every pastor to give as a Christmas present to every member of his official board. Timely! Inspiring! Scripturally grounded!

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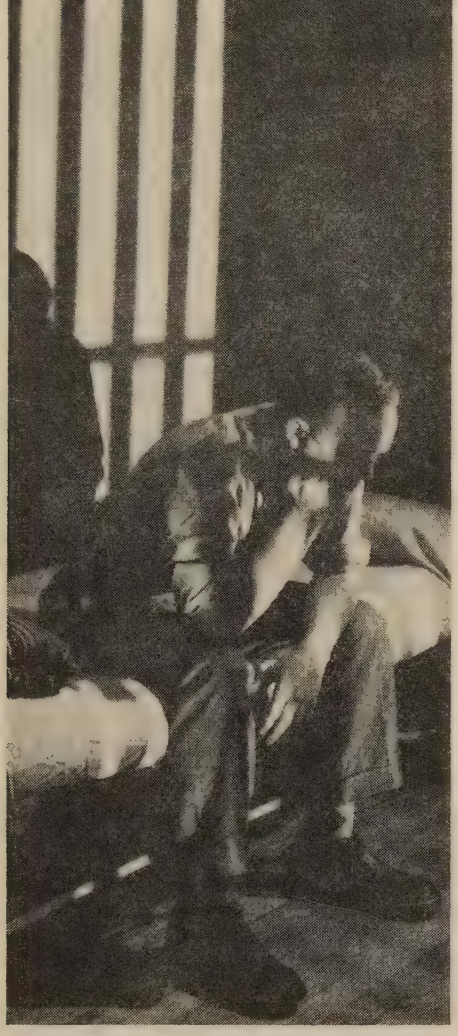

JAILS LOSE TEEN-AGERS

Through Intercession of Kindly and Forceful Methodist Minister

by Gene Kinney

(from the Associated Press, by permission)

THE gangling teen-ager was in bad trouble with the law. The charge was armed robbery. The maximum penalty: death.

The youth, who should have been in school, stood trembling before the judge. Would it be the supreme penalty? Or long years in prison?

It was neither, in this case, because a kindly Methodist minister interceded.

"I want him, judge," he said; and the penitentiary lost another youth to the Rev. L. M. Stevenson, Oklahoma City's No. 1 foe of juvenile delinquency.

The scene, with variations of charge, has been enacted a hundred times. Only seven of the boys have broken faith with Rev. Stevenson. Meanwhile he has rescued hundreds before they strayed far enough to get arrested. But that is only part of the story.

It began on a Sunday five years ago in the low-income neighborhood where Rev. Stevenson preached. He noticed only a few of his Sunday school prospects had shown up. The reason, he found. was most startling: Many of them were in jail.

He set about getting them out, which proved to be surprisingly easy! because officers generally were delighted to deliver their problems to this minister.

Needed a Friend

"I couldn't believe all of them were basically bad," he said. "All they needed was a friend—and I vowed to become that friend."

Usually the minister finds the boys who have gone astray are broke, friendless, and often homeless. First they get a temporary home—with Rev. and Mrs. Stevenson; next some money and a job which employers list with him. Right now he has more positions than he can fill.

Then comes a friend, or many of them, at Sunday school, which Rev. Mr. Stevenson insists on because "not many boys can know God and still find it in their hearts to do wrong."

When the first paycheck arrives, the youth goes out on his own. But he is still part of Rev. Mr. Stevenson's flock, which may number several dozen at a time, with members ranging from 16 to 20 years old.

Now and then all are taken on a picnic, go swimming, or attend a ball game.

Here is where Wesleyan Youth, Inc., a non-denominational organization founded in 1949 by Rev. Mr. Stevenson, steps in. The 1,500 members contribute money for such excursions. Their budget this year is $5,000 to $6,000, "Little enough when you work with hundreds of boys, but it shows them there is someone who cares."

The battle to save Oklahoma City's youth from crime and sin is waged seven days a week, 24 hours a day, on Sunday in the pulpit; weekdays in court; and nights perhaps in a beer tavern, where a parent or policeman may report one of his charges is backsliding.

So Rev. Mr. Stevenson climbs out of bed, whether it's 10 o'clock or 3 a.m.

"It does twice as much good when I go get them instead of the police," he explains. "They seldom slip again."

Paradoxically, the "incorrigibles" often turn out to be the best under this guiding hand. Rev. Mr. Stevenson likes to point to a young man who at 16 already had been before the judge three times charged with grand larceny, theft, and burglary.

The judge, exhausting all patience, had given up but Rev. Mr. Stevenson pleaded for a chance with the boy. Two years later, Oklahoma City had a model citizen. He was supporting his mother, who had been on relief, and making $75 a week.

It just proved what Rev. Mr. Stevenson always contended—"that they don't come too bad to rehabilitate. The more serious their trouble the greater their need of a friend."

Six months ago he was given another apparently hopeless case. Now the youth is a regular churchgoer earning $85 a week.

Wishes to do More

When the minister grows discouraged, he remembers these two and takes new faith. For all his achievements, however, he wishes he could do more.

"But," he shrugs, "there are so many boys and we have so little money and equipment."

Part of that problem is being taken care of in a drive for a gymnasium which will serve as a clubhouse for Wesleyan Youth. It will be a monument to the faith of a champion of youth whose philosophy is summed up thus:

"Eighty per cent of the kids in trouble just need a break, a little personal interest . . . a few may disappoint us; but think of the others."

LIFE RETAINS ITS VIGOR at Methodist Home

The Methodist Home in Charlotte, North Carolina, is a product of the Church. Its members carry on all the activities of a vital Christian fellowship. They have their nature study group, their garden club and a number of book interest groups. There is a group which sews, making clothing for the children of the Family Service Agency. There is the enlarged Hobby Shop where there is weaving, ceramics, woodworking and relative arts. Its daily and weekly worship services become the heart of its Christian living. The members live richly because they serve well.

The spirit of the Home is well expressed by one member thus:

"In countless ways there is on every hand evidence that love is the undergirding strength of our Home. Here we find many ways to be busy and useful. to serve and to grow, to tie into present living all that made earlier years meaningful. All this brings a strange sense and joy and a sense of worth-whileness of each day."

But to have a strong corporate fellowship it is necessary for each member to grow spiritually and have something to contribute to the group. It is here that the use of Christian literature is so important. Note well what the superintendent of the Home, Mr. B. Reid Wall, has to say about the place of THE UPPER ROOM in the spiritual enrichment of the members of the Home:

"I must say that THE UPPER ROOM is probably read more devotedly by our people than by any Methodist group on earth. We distribute a copy to each member of the Home family. As I visit in their rooms I note their copies are well worn from use. We also use THE UPPER ROOM as a guide for our morning devotions following breakfast."

A visitor to the Home writes, "One walks through a hall, at early morning, glances through a partly opened door to see a member deeply engrossed with Bible and UPPER ROOM; or one walks down by the lake, at evening, or along our woodsy path, and observes a solitary figure sitting in quiet meditation. Literary food for spiritual need is abundantly provided and gratefully used. THE UPPER ROOM is each one's prized possession."

The residents of the Methodist Home in Charlotte are known as members for

Christian literature for spiritual enrichment

they have joined the Home. They elect eight from their number to the Home Council which, together with the Director of Home Life and the Superintendent, work with the entire membership for the realization of the most complete life possible. Methodist Home members live in the main stream of a wholesome community. They also maintain vital contact with the larger community outside the Home. Thus life retains its vigor at this Modern Home located amid the scenes of natural beauy.

The weaving of a pattern

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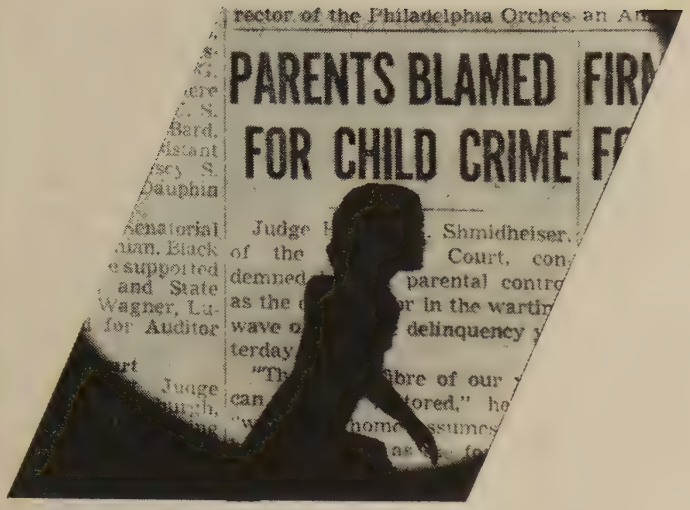

A New Start On an Old Problem

by Martha M. Eliot, M.D.
Chief, Children's Bureau
Federal Security Agency

MORE than half the adult criminals in this country have a past history of juvenile delinquency.

Each year, one authority says, the United States pays a 15-billion-dollar bill for the total cost of crime.

Yet, in the face of these distressing facts, we as a nation are not doing all we can to get at the best way of preventing and treating juvenile delinquency.

The services available for treating juvenile delinquents are uneven and vary widely throughout the country. The fact that juvenile delinquency is on the upswing, and that boys and girls are committing more serious crimes, is evidence enough that the job of prevention is being sadly neglected.

A Great Concern

We at the Children's Bureau have become so concerned at the situation that we have organized a campaign to get at the facts of juvenile delinquency, its prevention and treatment; to set forth new statements of desirable practices in the care of delinquent children; to arouse the public to find out what is happening to delinquent children in local communities; to take steps to improve the practices that are not up to standard; and to encourage local, state, and national agencies which deal with the problem to work in closer cooperation with one another.

A special Juvenile Deliquency Project, financed for this purpose by private contributions to the Child Welfare League of America, has come into being and is giving strong impetus to the objectives of this campaign.

Though this special campaign and project put emphasis on improving the care and treatment of delinquent children, attention must also be constantly directed toward measures for preventing delinquency. The regular on-going community programs of child welfare, child health, education, and child guidance are basic to the whole program of services to delinquent children. As the treatment aspects of the juvenile delinquency problem are highlighted, the preventive work with young children in communities, and with their families, must be increasingly stressed.

The need to move forward, rapidly and effectively, in improving the care and treatment of children in the earliest stages of their delinquency is apparent when we realize that, even now, about a million children a year are coming to the attention of the police because of delinquent behavior. The most critical time in the life of a young delinquent child is when he is first picked up by the police. But, as we shall see later, very few police agencies are geared to give specialized help to such a child.

Rate of Delinquency

Census figures show us that by 1960 there will be 45 per cent more children between 10 and 17 than there were in 1950. This means that, even if the proportion of juvenile delinquents in relation to the total child population does not increase, by the end of the decade the number of children picked up by the police may increase from 1,000,000 to nearly 1,500,000. But if we can judge by wartime experience in the past, in times of international unrest—and we are certainly living in one now—the rate of juvenile delinquency goes upward.

We know, for instance, on the basis of fingerprint arrest data gathered by the Federal Bureau of Investigation, that the number of children under 18 who were arrested for auto theft went up 61 per cent from 1948 to 1951. The number of children arrested for burglary—breaking and entering—increased 15 per cent. Arrests of children on robbery charges advanced 25 per cent Assault arrests increased 10 per cent over the period.

The Children's Bureau has received reports from 179 juvenile courts located in many parts of the country. These show that the number of juvenile delinquency cases handled increased by close to 20 per cent from 1948 through 1951. Some courts reported the number of cases handled went up as much as 30 per cent. A few were even more than 50 per cent.

With all these signposts clearly marking trouble, it is very disheartening to realize that, over the nation as a whole, we are not providing the kind of treatment many of these children need to help them become uesful, worthwhile citizens.

That we are failing in our efforts to cope with the problem is evidenced by the fact, already quoted, that about half of all our adult criminals began as juvenile delinquents.

Need for Special Training

Policemen are usually the first persons to come into official contact with a child who has broken the law. Though all police should have some understanding of delinquency control, it is desirable that all departments of police should have on the staff one or more officers who have special training and aptitude to work with children.

In a city of more than 25,000, for instance, there should be a special unit or bureau to handle juvenile problems. In a city of less than 25,000 there should be at least one policeman with this kind of special training. Yet a recent study of 177 cities, all having populations of more than 25,000, showed that almost half have no special units or bureaus

in their police departments staffed with officers trained in handling children's problems.

We do not have to be experts to know that a jail experience is not a good experience for a child. But children who cannot be returned home by the police have to be kept somewhere while awaiting court action. All too frequently this is in jail. I know this, not only from what people have told me, but also from studies showing that each year between 50,000 and 100,000 children are confined in jails designed for adults. It is very difficult to get accurate figures on this because officials do not like to admit that children are being kept in jails.

We have only 174 special detention homes in the United States in which children can be held in custody. Yet there are more than 2,500 courts that handle juvenile delinquents. There is a distinct and pressing need to get children out of jail by providing suitable detention quarters for them while they are awaiting action by the juvenile court.

Last year, about 350,000 children were brought before juvenile courts because of one or more delinquencies. Yet often the judges who preside over these courts are officials who, in addition to being responsible for delinquents, have jurisdiction over criminal and civil matters which heavily overload them.

Lack of Probation Officers

In more than one half of the counties in the United States, these judges have no help from probation officers. Yet we know that a juvenile court judge needs the help of a well-trained probation officer for the study of the child. This will aid the court in understanding the child's delinquency. Such an officer works with children placed on probation.

Another dark part of the picture in our efforts to cope with the juvenile delinquency problem is the training (correctional) schools. There are good training schools in this country. At the same time, there are many training schools where children are treated much like criminals. Right now, we cannot even be sure that every child who is sent to a training school will always be treated with kindly consideration. Harshness is still the rule in far too many instances.

This is not the kind of treatment that pays off, so far as children are concerned. It may even result in such aggressive rebellion that children later automatically resist efforts to help them adjust to normal community life.

Knowledge of these conditions has led the Children's Bureau to stimulate state and community action, with public and voluntary agencies cooperating, with citizens taking a part in planning, with health agencies, welfare agencies, and the schools all working together to find a way to meet the needs of these children.

This is not an easy task. Certainly, the Children's Bureau and the staff of the Special Project can serve only to stimulate action to meet these ends. We cannot bring that action about.

Juvenile delinquency appears to be on the uptrend throughout the country, according to a report from Mary Taylor of the Division of Reports of the Federal Security Agency. Data received . . . from juvenile courts show nearly a 20 per cent increase in the number of cases of delinquent children coming before the courts between 1949 and 1951. Crime statistics show that children are committing more serious crimes at younger ages today than they were five years ago.

. . . At the present time about a million children come to the attention of the police each year. By 1960, even if the rate of juvenile offenses does not increase, the number of children handled by law enforcement officers may grow to about 1,450,000.

The accompanying article points up practical ways in which pastors and church groups, cooperating with social agencies, can help to meet the problem.

But if, community by community, the major elements of this problem are squarely faced, if citizens everywhere make it their job to be informed of how well the needs of delinquent children are being met, and of closing gaps in service, through their state and local governments, I believe that in a surprisingly short time we would be able to see signs of improvement in what is now a very distressing situation.

What Can You Do?

You are a member of a national organization. Is there anything you can do about this situation?

Three pamphlets issued by the Children's Bureau, which are yours for the asking, have in them ideas which you can put to use. These pamphlets are: *Some Facts About Juvenile Delinquency; Projects for Community Action to Aid Delinquent Children;* and *Juvenile Delinquency Program of the Children's Bureau.*

Boiled down, here are a few action ideas to start your own imagination working.

1. As a starter, how about getting a discussion of the above facts put on the agenda of the next meeting of your local group? The end result of such a discussion may be that you will find some fellow-members who want to form a committee to look into the situation in your own community. If the immediate agenda of your local group is too crowded to allow time to talk about this national picture of juvenile delinquency, why not round up some kindred spirits and form yourselves into a committee to get moving on this problem?

2. You will want to find out what's happening to young delinquents in your town; but, before you start to gather the facts, find out whether there are other organizations or individuals that have already done the same, or are at work on this. One way to find out who is active in this enterprise is to contact your local Council of Social Agencies. If yours is the first citizens group ready to act, it would be a smart move to urge your local Council to round up representatives of other organizations to join in your endeavor.

A core committee made up of representatives from the local child welfare agency, the health and education departments, the local juvenile court, the police, the churches, businessmen's associations, labor unions, women's clubs, youth-serving organizations, social work, and health and educational organizations would be an excellent instrument through which to carry out next steps. Bring in the official agencies at the beginning of your study, so that you will have their help in getting at the facts. If there is no Council of Social Agencies or similar group in your community, you may have to take the initiative yourself in rounding up a core committee.

3. Parcel out the job of fact finding among your committee. Someone might talk with the head of your police department. If it is lucky enough to have a women's division or a special juvenile division, the head of that unit would have much information to give you about the volume of delinquency, the age of the youngsters picked up by the police, the charges against them, what happens to the youngsters while they are in the hands of the police, and to whom they are turned over by the police.

Do the police know about your local

social agencies? Do they work closely with such agencies? Is there a child welfare agency or a child welfare division in your local welfare department which concerns itself with delinquent children? Do any of the police have special training for their work with boys and girls? Is the head of the department sympathetic to the idea of arranging for special training? Will he put an item in his next year's budget to cover training for one or more of his men?

4. If you do not already know where youngsters held in custody for court action are kept, the head of the police can tell you. Another member of your committee will want to visit this place and talk with the person in charge. Is this the kind of place where you would be willing for your child to be held if he ever should get into trouble with the law?

Is there any program of activity for the youngsters? How long are youngsters held? Who can commit a youngster to, and who can release one from, this detention center? Is it the juvenile court? Or can the police hold children there without court order? What improvement does the head of the detention center want help on?

5. Next, you will want to learn all you can about the court which passes on juvenile delinquents. Does your juvenile court judge have legal training? Does your court have available to it the services of a sufficient number of well-trained probation officers? What kind of social, medical, and psychiatric services are available to the court in aiding the children that come before it? On what improvements does your court want help?

Discuss the Findings

By now, you have facts in hand. As a next step, you will probably want to discuss what you have learned with the professional members of your committee, and particularly with the child welfare and other social workers.

Then you will want to talk over your findings with the judge or probation officer, with the head of the police department, and with the local welfare department. It is not unlikely that you will want to invite an expert on juvenile delinquency from the Council of Social Agencies to consider with you the meaning of the facts you have turned up and to help you outline what should be done next.

If there is no such expert in your community, you will want to ask your State Department of Public Welfare, your State Youth Authority, or your State Commission or Committee on Children and Youth to help you to find an expert who can assist you in assessing and evaluating what you have found as well as in making a more detailed study of special aspects of the program where such study seems to be required.

The whole problem of juvenile delinquency—its prevention and control—is very complex and calls for expert advice to determine how improvements in local programs can be brought about.

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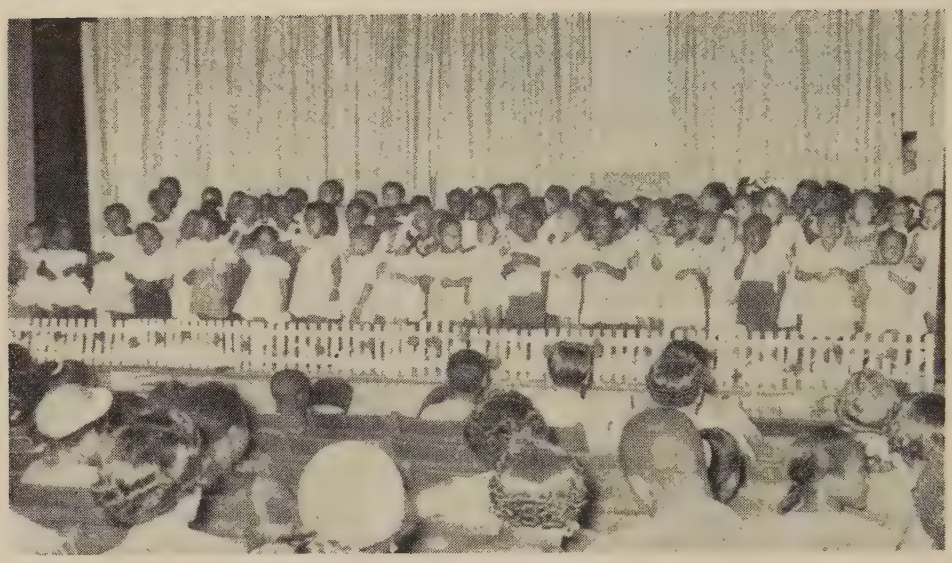
Mail your list today to **John G. Walton, Director of Promotion, TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee.**

A Project in Child Evangelism

by Mrs. Sallie A. Crenshaw
Superintendent
St. Elmo Mission
Chattanooga, Tennessee



Closing exercises of the kindergarten of the St. Elmo Mission. Thirty-four graduated and will enter the public school.

It seemed that nobody cared when we found them . . . neglected, underprivileged, hungry, drinking, and gambling . . . between the two-room houses in which from 10 to 12 persons lived. Sixty-five children out of Sunday school! Adults careless and unconcerned about their spiritual welfare as the children roamed the streets night and day, always hungry, always in need of clothing, always desperate for love!

Christian Service

But now all that has changed because the influence of our Christian service reaches out into the homes of the area and is reflected in improvements in the community. Now there are good, clean streets, painted houses, rows of new white apartment buildings that house 96 families. Now 40 children enjoy the wholesome activities in the little inadequate brown house known as the St. Elmo Mission and the Good Shepherd Fold Day Center in Chattanooga, Tennessee.

The Mission not only administers to the social, civic, mental, and spiritual needs of those "on the Avenue," but also to the many broken homes found in this big industrial city, where many children are neglected, where the children of unwed mothers are often hungry —hungry for both food and love. We drive into other sections and find them, train them, love them. There are 75 and more daily to feed, with just five workers to pay.

Little John is now 10 years old, but he has not grown five inches since he was five years old, or gained three pounds. His folks are habitual drunkards. They shared the "stuff" with John when they were tired of him and put him to bed. As a result, he is stunted and may not grow any taller. "The sins of the fathers" are "visited upon the children."

Jack and James are the two little sons of an unwed mother . . . the father never cared. So we clothe, feed, and train them in the little Good Shepherd Fold. Now they know that some one cares.

Shown here is a portion of the old building.

Deserted Family

Six children were deserted by the father. The mother tried to work, but she was too undernourished to keep a job. We shared our needed food, gave our new mattresses to replace their ragged, filthy ones. We introduced the mother to the city Bureau of Relief for food. Later the State Welfare Department accepted them as their clients at our request. Now, thanks to our friends and the Master, all the children are living with the mother in a nice, new

adequate five-room apartment house in the new Housing Project. They are really happy.

The house-to-house visits on Sunday morning before Sunday school are hard and tiresome, but the people look for us. They tell their sad stories, and we enjoy the opportunity of telling them the story of the Christ. We point out how they should come to church and send their children to Sunday school. Many of the children do come to Sunday school. We have from 50 to 60 every Sunday in our *too small* quarters. We just cannot meet the needs: the calls for child care, for clinical care, health lectures, entertainment, and other forms of recreation.

Teenagers Are Lonesome

The teenagers are usually lonesome, so we share trips to other institutions such as Bonny Oaks school for boys and girls, or trips to the mountain. We read good books given to us by understanding friends. We play games and share in the activities of the YWCA and YMCA.

Our budget is never met. Funds are slow in arriving, and it takes over $135.00 per week to keep a well-balanced program operating for this important work. But we are grateful for that "Love that runs from heart to heart" in our community, where the races understand and appreciate each other.

This fact was accomplished by our continual injection of Christian influence into every phase of community life where it was possible to express that influence. I do wish that you could see the playground, with its 70 to 75 children from two to six years of age, of all colors, all clean and pretty. One of our problems is keeping them clean and nicely clothed all alike to try to prevent the development of an inferiority complex. Our friends send in clothing, new and old, to keep them pretty . . . not an easy job, but the Master assigned us this job and we *must* do it.

Our Responsibility

How we need more and more funds to purchase milk, medicine, food, and other necessities! Look at our benches used for tables, our boxes used for chairs, our tables padded for beds! How inadequate are our facilities! But look, too, at what we do within the confines of the St. Elmo Mission and the Good Shepherd Fold Child Care Center for those whom God has made our responsibility in the name of Him who set a little child in their midst!

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TIDINGS

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A CALL FOR SOCIAL AND GROUP EVANGELISM

Presenting the Claims of Christ upon Our Social and Group Relations

by Edward Eldredge Brewster
Pastor
Calvary Methodist Church
Lewiston, Maine

IN the World Mission of Evangelism our Methodist Church has set itself to a mission of global proportions and truly revolutionary potential. That the consecrated purpose of the General Conference be carried forward, and that the amazing potential of this Mission be realized, our local churches and membership need to view this task in terms of the all-embracing claim of the gospel of Christ.

Inclusiveness of the Gospel

Recognizing the inclusiveness of the gospel claim, the founder of Methodism not only called the world of men his parish but also brought within the area of his concern, as well as under the power of his transforming witness, the total world of human activity. In order that the impact of our Mission of World Evangelism be of the most effective service to Christ's Kingdom, serious consideration should be given by our Church to the strategic potency and opportunity to be found in the techniques of social and group evangelism.

These techniques involve an approach to individuals and to groups in terms of their daily work. Such a vocational approach would lay upon the individual the claims of the gospel upon his daily work and his social relationships, such as, his relation to his fellow workers, to his work, to his wages, to his employer, to people in other groups (economic, political, social, racial), and to his contribution to the welfare of society. Furthermore, the claim of the gospel's social ethic would be laid upon the occupational group as a whole in terms of group action and of the contribution of the group toward the achievement of a more Christian social order.

To lay the gospel claim upon the social relations of the individual and upon the group is a strategy neither untried nor new. It is as old as the gospel itself. It was an inevitable element in the teaching of Jesus, inevitable because of the universal, all-embracing claim of His gospel of the Kingdom.

Because of the very personal nature of this gospel, the relations of persons to each other comprised, of necessity, a major ethical segment. The gospel claim upon the social relations of the individual is certainly implicit in the final words of the Master in the parable of the market place. Is there not here a word of reproach by the Master in reply to that employee who objected to the contract wage being paid to the workers hired last? Surely, the justice of generosity is upheld by our Lord as He declares, ". . . I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" (Matt. 20:14-15.)

Who Is My Neighbor?

And again, does not Jesus lay the claim of the Kingdom ethic of all-embracing good will in relation to all human need upon our interpersonal relations? The lawyer who asked the question of Jesus, "Who is my neighbor?" found out not only who his neighbor was, but also his obligation toward his neighbor.

In the familiar sequel to the parable of the Good Samaritan the Master queried, "Which of these three, do you think, proved neighbor to the man who fell among the robbers?" His listener said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

In his ministry Jesus was also almost daily confronting individuals who were

members and representatives of influential and powerful groups in contemporary Jewish society. Time and again representatives of the Sanhedrin, members of the Pharisees and Saduccees, faced the Master in verbal encounter, seeking to trap Him. Jesus faced the economic and military power of the Roman State, symbolized through its tax collectors and military officers, and dealt with the explosive forces of revolutionary unrest in the Zealots—who formed the resistance movement of that day. Jesus confronted all these people as individuals, to be sure, but He was always mindful of the inevitable group responsibility and group judgment in which they were inextricably involved.

It was upon the group that the Master passed searing judgment for the sin of Pharisaism. "Woe to you, scribes and Pharisees, hypocrites! for you pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel" (Matt. 23:23-24).

It was over Jerusalem, a city of more than a million souls, the capital of the religious and political life of His people, that Jesus wept. He sorrowed because of a collective rejection of the Kingdom of God, because of a terrible judgment that would bring collective disaster upon its inhabitants. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37-38.)

It is significant that the Master never failed to recognize the all-inclusive claim of the gospel of the Kingdom upon group and national living.

Genius of the Wesleyan Movement

It was this same confronting of the individual and the group with the vocational and social claims of the gospel which was the genius of the Wesleyan Movement. The conclusion is inescapable that through the Wesleyan Movement, in a very real sense, the spirit and life of early Christianity came to bear with transforming power upon Eighteenth-Century England. Declaring boldly the claims of the gospel upon social relations and group living, John Wesley affirmed, "Christianity is essentially a social religion; and . . . to turn it into a solitary religion is indeed to destroy it." [1] In fact, Wesleyanism was marked as a movement which had for its aim the "socializing of the individual disposition." [2] The group fellowship of the Methodist Chapel and Class Meeting was as important to the life of the Movement as the rigorous Christian ethic which it upheld.

Found Human Dignity

At the Methodist chapels the despised poor first found human dignity and the opportunity for self-expression and service to others. Here there was accorded to all an equality of status, and the communitarian aspects of Methodist organization had far-reaching influence. It is noteworthy that every significant movement for industrial, social, and political reform in Eighteenth-and Nineteenth-Century England adopted this Wesleyan class meeting technique of organization and fellowship.

So concerned was Wesley for the application of the gospel ethic to the vocational and social living of his day that he channeled the activities of the Methodist Societies into Christian community service and personally led Methodist people in the establishment of such enterprises as day schools for poor children, unemployment relief, self-help enterprises, a credit union, a poor house, a medical clinic, and "Friends and Strangers Benevolent Societies." Of the potency of the Wesleyan Movement for social and group relations students are agreed that it actually formed the bedrock for the social revolution in Nineteenth-Century England.

Confronted by the fact that the gospel of Christ worked with amazing power upon the social relationships of the highly developed Roman civilization of the First Century, and by the fact that its re-incarnation in the "Man With the Burning Heart" literally saved England from social catastrophe, can we, at this mid-century point in the development of a society infinitely more complex, fail to recognize the necessary and time-tested role of social and group evangelism?

It has been emphasized by one of Protestantism's most searching and constructive critics that it is precisely our lack at this point that is one of the most serious weaknesses of mid-century Protestantism. Describing the nature of this weakness, Charles Clayton Morrison declares that Protestantism "has not grasped the fact that it now confronts powerful collective units of mentality, . . . and that these collective mentalities have been molded by secular interests which religion cannot hope to penetrate by a simple approach to individuals." [3]

The ever-increasing importance of the participation today of individuals in the activities of secondary groups, and the potency of the power wielded by vocational, professional, labor, industrial, civic, educational, and governmental groups in our society, makes the claim

[1] Wellman J. Warner, *The Wesleyan Movement in The Industrial Revolution*, p. 59.

[2] *Ibid.*, p. 70.

[3] Charles Clayton Morrison, *Can Protestantism Win America?*, pp. 81-82.

of the gospel upon such social relationships and group action one of the greatest contemporary challenges to the Church.

To meet this challenge the Church must seek to interpret the primary ethic of the gospel in terms of these important secondary relationships. It must lay the claim of the gospel of the Kingdom anew upon the individual in terms of his social-vocational living and upon the group in terms of its responsibility and contribution to society.

This approach to evangelism in no way discounts the priority of the individual's conversion to the Christian Way, but is rather, in fact, part and parcel of that conversion. Only as the Christian Way becomes vocationally meaningful to people and relevant to their daily social and group relations is the all-embracing claim of the gospel truly met. Only so will the rank and file of our church members grow toward a true Christian maturity, thus living out the injunction of Paul, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Romans 12:2.)

The Trial of War

The need for Social and Group Evangelism has been most keenly felt by the European Churches which passed through the agonies of Nazi domination and war. There the claim of the gospel was opposed by the counter claim of a totalitarian state which sought to direct and dominate all social relationships and group activity. Against this modern idolatry the Churches finally stood in unalterable opposition. Since the end of World War II evangelical Churches in Germany and Holland have moved positively to stake out the claim of Christ and His gospel in the realms of vocational living, social relations, and group action.

Under the leadership of Dr. Hans Lilje the first "Evangelische Akademie" (Evangelical Academy) was planned and established at Hermannsburg, Germany, in the winter of 1945-46. Since its opening year the Academy has shown a steady increase in its program and enrollment. The number of sessions offered increased from seven in 1946 to 33 in 1950, with a total enrollment of 7,962 students up to May, 1951. The over-all attendance during this period totalled 37,676. Conference sessions are planned over a week end or brief holiday period, lasting from two to six days, with the exception of the two weeks' Pastors' Schools, of which five were held in 1951.

Occupational Groups

Most of these conference sessions are planned for specific occupational groups, with the purpose of relating Christianity and the Church to vocational living and social action. Among the vocational groups meeting at the Akademie during 1951 were young industrialists, educators, government employees, journalists, young workingmen, employers and employees, physicians and physicial scientists, farmers and landowners, sportsmen and sportswomen, and young merchants and business executives.[4]

The importance of the vocational emphasis in evangelism is emphasized further by the action of the Dutch Reformed Church in Holland which, for several years since the end of the War, has operated an academy, Kerk en Wereld, (Church in the World). This is "an academy where young men and women are being trained for evangelical work among various classes of the population (such as young people, countrymen, laborers)." [5]

To assist in the work of the Academy, the Dutch Reformed Church established a Sociological Institute at Driebingen. The leaders of the Institute are convinced that the "vital questions at issue for the larger part of the population nowadays are rather on a social-ethical, than on a philosophical or dogmatic plane. The work is being done for the church as a whole and for every parish." [6]

The Protestant Churches in America have in the last few years come to a new awareness of the claims of the gospel upon modern vocational living. Under the leadership of the Department of the Church and Economic Life of the National Council of the Churches of Christ in the U.S.A., the 1952 session of the North American Lay Conference in Buffalo was devoted to a consideration of "The Christian and His Daily Work." Reports from the seminars representing 15 different occupational groups brought to the Conference most significant findings on the Christian interpretation of vocation and the claims of the gospel upon occupational group action. It is this concern for the evangelization of vocational living and of occupational group action, now being felt at the national level of our Protestant leadership, which need to be carried into the life and purpose of every local church. It is this desperate need in the modern world for the Christianization of vocational living and the all-embracing claim of the gospel of the Kingdom which presents a mighty challenge to Methodism in this year of World Evangelism.

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[4] News Letter in May, 1951, Bericht uber die Euangelische Akademie Hermannsburg.

[5] *Information Service Bulletin*, Dec. 20, 1952.

[6] *Ibid.*

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The Lord's Acre Program

GREAT FORWARD STRIDES have been made during the past two years by a group of churches in the Galax, Virginia, adjacent rural areas that have banded together to "raise something for the Lord" as cooperating units in an organization called "United Workers for Christ." The progress noted in these churches, representing different denominations, has undoubtedly been due, in large measure, to activities engendered through these churches' participation in the Lord's Acre programs fostered in the area and sponsored by the UWC.

Evidence of Progress

For example, during this period the churches on the Blue Ridge Methodist Circuit, under the leadership of Richard E. Hamblin, pastor, who has been president of the UWC since its formation, have seen a total of 277 members received on profession of faith and 159 by transfer for a total of 436 persons added to the rolls of these churches.

The progress has been definite and decisive, both spiritually and materially. The material progress has been made possible by the spiritual interest and activities fostered, because much of the money obtained through sales of Lord's Acre products has been used for needed church and parsonage repairs and other improvements of kindred nature.

Particularly has the spiritual note been evident in the gratifying results obtained by the six cooperating churches on the Blue Ridge Circuit during Methodism's United Evangelistic Mission early in May, 1953. Observation by persons on the scene lead to the logical conclusion that much credit for this spiritual awakening is due to the foundation laid through the interest aroused by the UWC in its Lord's Acre programs in 1951 and 1952. Workers are now busily engaged in cultivating the various churches' Lord's Acre plots in the 1953 program, which bids fair to be one of the most successful and one of the broadest in scope carried out thus far.

Comparable progress has also been made by other pastoral charges in the area. All of this may well be considered as having had its roots, either directly or indirectly, in the Lord's Acre program.

Autumn Harvest Festivals

Almost $15,000 was raised in the first two years of the UWC's Lord's Acre program in this area. This was done at auction sales conducted at the autumn Harvest Festivals held at the end of the season, "when the frost is on the pumpkin and the fodder's in the shock." This appreciable sum of money, used for the furtherance of the Lord's work through the medium of the several cooperating church congregations, has meant great things for the people of these rural areas.

Here is one evidence of the material progress made, albeit highly spiritual in its implications and effects. The Mt. Vale Church, which has been a unit of the Blue Ridge Methodist Circuit for many years, along with Savannah, also long a circuit unit church, has formed a new circuit, or two-church pastoral appointment, known as "Mt. Vale." For this new charge, a handsome new parsonage has been erected on the grounds at Mt. Vale. Mr. Hamblin has been retained by these two churches as pastor, and another minister has been assigned to the other churches heretofore comprising the Blue Ridge Circuit, intact except for Mt. Vale and Savannah.

Both of these churches are enthusiastic Lord's Acre boosters. The new brick parsonage and the sharply increased church budget reflect, in a very real sense, the advances made as a result of the Lord's Acre enterprise.

The Harvest Festivals have been conducted in Galax's Felts Park. On every occasion, they have been large community and area-wide events, attracting large crowds, with considerable representation from the urban population of Galax and its environs.

A Popular Program

The Lord's Acre idea, though not new in its entirety, has attained a degree of success and popularity in the Galax area that has been surpassed by few other groups in the South. UWC President Hamblin has carried the story of the Lord's Acre accomplishments of his people to waiting congregations and seeking leaders in a number of places outside his own general area. Leaders in other areas, who have listened to his story while seeking to know more of this "way" of furthering the cause of the great Head of the Church, have gained information that has been profitably used in programs carried out in their areas.

It is not unusual, late on summer evenings, to see a group of young boys and girls, members of the youth organizations of the churches, cultivating their churches' Lord's Acre plots of corn, cane, or whatever it may be. Often older adult members of the congregations, who are just as enthusiastic about the work of the Lord's Acre program as are these young people, share the work with them.

Neither is the chant of the experienced auctioneer an unusual sound as he calls for—and gets—bids for the products put on sale in the booths of the various churches at the Harvest Festivals. Religious leaders of the area, both clerical and lay—including W. M. Seymour, Superintendent of the Wytheville District of the Holston Conference and Mr. Hamblin—had leading roles in the establishment of the movement in this section of the country. The movement has grown rapidly. Already it has assumed much larger proportions than the founders themselves envisioned.

Rural Church

Of the South

by Sam E. Ashmore

Superintendent, Aberdeen District
North Mississippi Conference

Egypt Methodist Church, Egypt, Mississippi

This is the story of Egypt, a little rural church which is one of five on the Buena Vista Charge, Aberdeen District, North Mississippi Conference. A year ago the 18 members (four families) of this congregation moved into their beautiful new church. These members were so happy to have a place of their own in which to worship that they set out to liquidate the debt on their building and to make the church a living reality in their community.

Three-point Project

The Town and Country Church Development Program and the Sears-Roebuck Foundation invited rural churches of every denomination to participate in the development of more adequate church programs. This three-point project included the following areas: Toward a Better Church; Toward a Better Community; Toward a Better World.

Egypt Methodist Church, Bruce Methodist Church, and the Palmetto Methodist Church, all within the Aberdeen District, were among the 1,300 churches to enter this contest.

The Egypt Church won first place in the state, and Mrs. J. A. King of Egypt was presented the citation "Rural Church of the Year" with the $500 cash award at State College before a crowd of 5,000 people. Bruce Church was given a second award, and Palmetto a third award.

Wins Citation

As the state winner, Egypt Church was eligible to enter the Southern contest, which covered 13 states. As a climax to Emory's first annual Town and Country Church Development Program, it was awarded the citation "Rural Church of the South," with an additional award of $500.

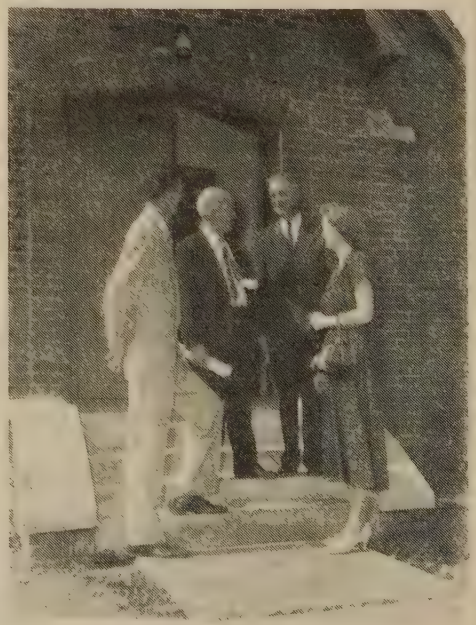
A 100 per cent increase in membership was just one of the many reasons that this church was recognized. Among other outstanding activities during the year the congregation paid off the debt on the lovely new brick church, furnished a community room and a first aid room at the public school, organized a permanent community betterment club, obtained a warning light at the highway intersection, had a clean-up campaign, sent boxes to Korea, and compiled a scrapbook of historic interest. The church also carried on its full benevolent program, gave generously to the Day of Dedication offering, and took an Advance Special.

H. L. Hathorn, the pastor, in addition to serving the five churches on the circuit, has been completing his college education at State College.

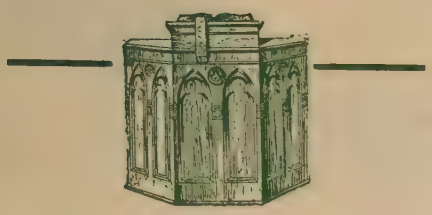
Mrs. J. A. King was chairman of the development program. Mrs. Joe Howell was the secretary.

Left, the congregation leaves the church following a worship service. *Center,* the judges and the local committee. The pastor, H. L. Hathorn, is at the right of the group.

Right, shown in front of the church are (left to right): H. L. Hathorn, pastor; Dean H. B. Trimble, Emory University; Bishop Marvin Franklin, Jackson Area; and Mrs. H. L. Hathorn.



Pulpit Power



The Upper Room Pulpit

J. Manning Potts, Editor

Sermons for December, 1953

Christmas: The Unknown Road
W. Ralph Ward, Jr., Mt. Lebanon Methodist Church
Pittsburgh, Pennsylvania

Self-Assurance and God
Ralph W. Sockman, Christ Church (Methodist)
New York City

The Christian Spirit
Ross H. Stover, Messiah Lutheran Church
Philadelphia, Pennsylvania

The Bible—Democracy's Textbook
Clinton C. Cox, Drexel Park Presbyterian Church
Chicago, Illinois

Taking Christ for Granted
Chris H. Tice, The Methodist Church
Lanceston Circuit, Cornwall, England

The Best Things in the Worst Times
Charles W. Gilkey, Baptist
West Boothbay Harbor, Maine

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Christmas Stories from the Gospels
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Worship Service for Christmas Day
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Hearken All What Holy Singing
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I Know Not How That Bethlehem's Babe
O Come, O Come, Immanuel
O Little Town of Bethlehem
O Holy Night
While Shepherds Watched
The First Noel
Hark the Herald Angels Sing
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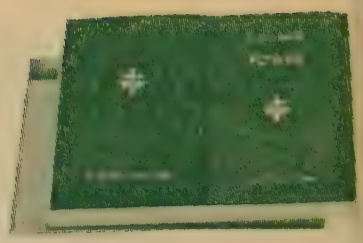

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Christmas Mission to Orient

Christmas greetings from American churches will be personally conveyed by Bishop William C. Martin, of Dallas, Texas, to U. S. military personnel in Japan and Korea.

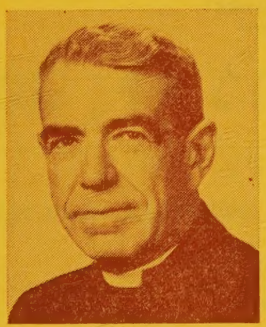
This spiritual mission, undertaken by Bishop Martin as president of the National Council of Churches, received the endorsement and good wishes of President Eisenhower, with whom the Bishop discussed it in a White House interview October 1.

While arrangements for the visitation have had the fullest cooperation of the Army and the Chiefs of Chaplains of the three services, the mission is to be financed by the 30 Protestant and Eastern Orthodox churches which compose the National Council of Churches of Christ in the U.S.A.

Bishop Charles Claude Selecman stands by as a new printing of his *Methodist Primer* comes off the press. This is the twelfth edition of the popular book.

FOUR BISHOPS VISITING OVERSEAS

Bishop Northcott



Bishop Corson

Bishop Franklin

Bishop Lord

Bishops Fred P. Corson, Marvin A. Franklin, John Wesley Lord, and H. Clifford Northcott are now overseas visiting mission lands in various parts of the world as a part of the Episcopal Plan of Foreign Visitation adopted by the last General Conference. The plan calls for this visitation to be made throughout the whole quadrennium until every Bishop takes part and becomes acquainted, from firsthand experience, with missionary problems.

The purpose of this visitation is to enable episcopal leadership to become more effective in missionary cultivation and recruiting, but more particularly, to give them the necessary information upon which to act in determining policy affecting the world mission of the Church.

These visitations will result in increased missionary giving, but the primary purpose is not financial promotion. The purpose is to increase the effectiveness of men charged with "the general oversight and promotion of the temporal and spiritual interests of *the entire Church* and with carrying into effect the rules, regulations, and responsibilities prescribed and enjoined by the General Conference. . . ."

The fields being visited are as follows:

Africa (Bishop Lord) Sept.-Nov.

India (Bishops Corson and Franklin) Oct.-Dec.

Malaya, Burma, and Indonesia (Bishop Northcott) Oct.-Dec.

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Please send me a Special Certificate of Membership, serially numbered for each of them.

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I expect to send you other names from time to time as they are received.

Faithfully yours,

(signed) _____ Pastor

Address _____

Charge _____ District _____ Conference _____ Jurisdiction _____

Number of names furnished herewith _____

Amount enclosed (in cash or stamps) at 2¢ per name _____

Persons Received on Profession of Faith

	Name	Address
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

(Attach another sheet for additional names)

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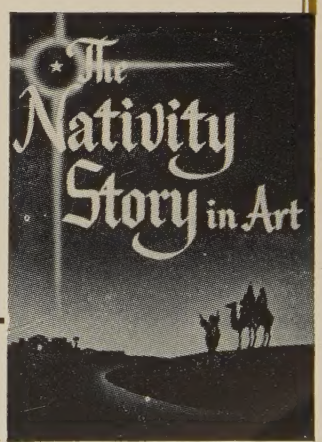

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